

THE CHINESE RECORDER AND MISSIONARY JOURNAL

Published Monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

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VOL. XL

SEPTEMBER, 1909

NO. 9

Editorial

AN attempt has been made in this number of the RECORDER to give some idea of the missionary work which is being done amongst the Chinese in other lands.

Editorial Dependence.

While deeming themselves fortunate in securing such good papers as are presented in this issue, the editors regret that work in many places is unrepresented, owing to the failure of those who have been requested to send articles giving an account of their work to reply to the requests or through their failure to redeem their promises to write. It is hoped that a sense of the growing usefulness of the RECORDER as the representative organ of the missionary body will in time lead all missionaries who are engaged in work among the Chinese to consider themselves in a position of responsibility towards the work of the magazine. When that day comes, and it is a day which the Editorial Board is definitely aiming at, then it is believed no request for an article on the topics dealt with by the RECORDER will be made in vain, nor will there be found any missionary in the empire who is not on our list of subscribers. In the meantime we will gladly welcome all suggestions making for increased usefulness.

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Chinese as Travellers. THERE is a general impression held by people who are not cognizant of the real facts of the case that the Chinese people as a race are not fond of travelling. This is a profound mistake. One of the chief reasons why railways in China are bound to be a success lies

in the fact that the Chinese delights to travel, even though he desires above all things to be returned home for burial. Contractors for labour on a large scale know very well that when all other sources of recruiting have failed there remains the Chinese coolie. Too often unspeakably mean advantage is taken of this fact, and systems of indentured labour have been imposed upon the Chinese which amount to a virtual slavery since conditions are inserted which force re-indenture upon the labourer. In those cases, however, where the Chinese receive fair treatment, as happens for example in most instances under the British and American flags, their labour forms a solid basis for the prosperity of the undeveloped countries in which they are at work, and they themselves gain no inconsiderable advantages. Under such conditions it is the manifest duty and opportunity of the Christian church to do all in its power to influence the Chinese for good. The Chinese abroad, who have gained some knowledge of what civilized government under Christian influences means, ought to be especially susceptible to Christian teaching and, on their return to their ancestral home, might well become true missionaries of the Cross of Christ.

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The Language Problem. THE difficulties which are confronting the cause of missions in China, through the intricacy of the language problem and the variety of dialects, intensify themselves to a degree amongst the Chinese abroad. Mr. Shellabear's article upon work in Singapore and Malaysia draws attention to this. It is significant of the open mindedness and susceptibility of the Chinese abroad that little attempt is made to perpetuate the dialects of the mother tongue, but that among Chinese youth of the Malay States, the Malay tongue becomes the 'lingua franca,' even to the extent of giving theological instruction to Chinese young men in that language. A similar condition of affairs, though in a different degree, is presented in Tokyo, where the Japanese or the English language is often the means of communication between students from Canton and Mandarin-speaking districts. But all dialect-speaking students in Japan are also students of the Mandarin tongue and are of good educational standing. They can always therefore use the medium of the pen. It is a unique picture, that of Japanese, Cantonese, men from the Wu districts, and from Western

China, tongue-tied in one another's presence whilst well able to read a literature common to all. In the consideration of work among Chinese abroad the language difficulty should be definitely borne in mind.

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In the very interesting *résumé* of the revival in the Fuhkien Province, which appears in this number, it will be noted that the initiative was largely with the Chinese pastor. So, too, in the recent remarkable revival in Weihsien it was a Chinese minister who began and conducted

**The Growing Power
of the Chinese
Pastorate.**

the meetings which resulted in over one hundred Chinese students offering themselves for the ministry. During the late Christian Endeavor Convention in Nanking two Chinese ministers were far-and-away the most acceptable speakers, and their ability as speakers was on a par with their modesty and good sense. This is as it should be, and no one should rejoice more therein than the foreign missionary. We need to modify but slightly the present popular cry and with the people rejoice in "Chinese for the Chinese." With the ever increasing amount of good books and literature at their disposal—if they haven't salary enough to enable them to avail of it, the salary ought to be increased or a special allowance be made for literature—the pastors of to-day are not the pastors of a decade ago, nor are the men they meet the same. Let every encouragement be given them that the capacity for leadership be developed to the fullest extent. There is everything now to keep men away from the ministry. As Mr. Mott strikingly states it: "The secular and materialistic spirit of the age," "Parental ambition looking for wordly preferment," "The attractions and possibilities of the so-called secular pursuits," and "The lack of definite, earnest, prayerful efforts to influence men to devote themselves to this calling." Only Spirit-filled, consecrated, well informed men can meet the demands of the times, and for these we should cry mightily to God.

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In this connection we sincerely trust that all missionary workers will strive to encourage the evangelistic initiative of the Chinese. It is fatally easy to lead the Chinese to a habit of dependence upon outside effort in evangelistic campaigns and for the foreigner to assume the attitude of commandant. Why should

**Give the
Chinese Scope.**

not funds be placed at the disposal of those Chinese who are obviously called to this work for such special campaigns as are at present arranged for by the foreign worker? We hear that funds have been generously provided for the carrying out of an evangelistic enterprise in Shanghai and the neighbourhood this winter, which is to be conducted by a well known evangelist speaking through an interpreter. In any other land but this of China such a proposal would meet with small consideration on account of its inherent difficulties, and we make the suggestion that the probabilities of good to be accomplished, would be by far greater if the money raised for this purpose could have been available for a similar effort by the Chinese themselves. For there can be no doubt that we have men in the Christian church of China as well equipped spiritually for such work as are any foreign workers and having in addition the inestimable advantage of a thorough knowledge of the language and modes of thought and life of those among whom the work is to be done. Many of us are ignoring the very tools for successful service which lie at our hand.

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A PARTY of representatives of the religious life of Great Britain has recently been paying a return visit to the churches of Germany. The Roman Catholic, the Anglican, and the Non-conformist churches were all represented by the visiting delegates, and the general opinion expressed by these delegates on their return is that a vast amount of good has been accomplished by the trip. Men of differing creeds drew closer together in the good fellowship of the Gospel. The Rev. R. S. de Courcy Laffan, one of the Anglican Church representatives, in reporting upon the impressions made by the visit said: "The various things he saw made him feel that the coming together of Christendom was something more than an idle dream. He knew the difficulties and he did not think it would come by negotiation, . . . but by the various parties learning to work together on every field where that was possible and by trying to look at matters from each other's point of view. There *was* one church in the world upon which a tremendous responsibility rested, the church in which Catholic and Protestant had, by God's providence, been made to live together, in which they had been made not merely to tolerate one another, but to complete one another, to make something greater of the two than either by itself."

If the drawing together in a common enterprise on the part of the churches of Great Britain helps in the development of such an attitude, how much more should companionship in service in the mission field accomplish towards the same end.

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REMARKS made in these columns last month regarding the holiday problem as affecting missionaries, have drawn forth an expression of opinion from many who think the subject ought to be further ventilated.

The Vacation Problem.

There is a growing feeling that the missionary committees on the field, or the Boards of Directors at home, should take pains to consider the holiday question and provide means for its regulation. In this, as in so many matters, harm is being done to the efficiency of the cause of missions by failures of administration. With every desire to do the right thing and to further by all means in their power the cause they represent, missionaries often fail on the practical sides of their enterprise from lack of administrative ability. The possibilities of such failure should be provided for as far as may be by those responsible for the direction of missionary affairs. The individual missionary might be much better equipped to deal with practical contingencies were he at work under a better-developed system of administration.

In this connection we would draw attention to the need that exists for the provision of a change of scene and some relief from work for the Chinese helper. Missionary committees could do a great deal to brighten the lives and increase the courage of the Chinese staff by a fuller study of the needs of the Chinese worker for recreation, both mental and physical. Summer schools and Bible institutes are helping forward this work very considerably.

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THE following words from Lord Cecil show his appreciation of what the missionaries have already done in the line of

The Great Christian University.

Christian education in China. Personally we should prefer to see some of the existing living institutions extensively enlarged, combined, and generously endowed, believing that thereby the greatest good would accrue to the greatest number. The where and the how and the wherewithal of one great Christian university for all China must involve many perplexing problems. We shall watch the development of the plan with the greatest

interest, and however it eventuates shall be thankful that the thought of helping China is claiming the interest and the efforts of so many who hitherto took but little interest in her welfare. Lord Cecil says :—

"One of my first aims was to discover whether such a university would meet with the approval of the Chinese authorities, and under what conditions it could be most successfully started. I found that the success of a Western university would depend to a very large extent on the attitude of the mission bodies, as it was from their educational institutions alone that the supply of pupils sufficiently trained in Western knowledge to benefit by a university course could be obtained. The government schools do not seem to be in a position to supply such pupils. With regard to the attitude of the Chinese government, I found it distinctly favourable. They are very friendly indeed to any efforts that are made to improve the education of the country. I had the privilege of an interview with Chang Chih-tung and Tuan Fang, Liang Tun-yen, and many other leading statesmen and educationists, and they all gave this scheme their approval. I found they were animated as a whole with a spirit of tolerance towards Christianity and a sincere patriotism which welcomed every effort that might bring to China the benefits of Western education. Among the many European educationists and missionaries of all nations and denominations that I interviewed, I was most warmly received by those of American nationality, and the wish was not infrequently expressed by them and by others that the scheme should be international in its character."

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A FEW days more will see the closing of the fourth quarter of the opium dens in the International Settlement in Shanghai, and a spectacle will be witnessed which a few years ago would have been thought an impossibility, or at least exceedingly improbable. But the question still remains, What about the number of opium smokers? People being still at liberty to smoke in their homes, very many will continue the habit, and there is doubtless much more smoking 'in homes than there was before the closing of the dens, as the Municipal Council mentions in commenting upon the subject. But we believe the evil is very much lessened nevertheless. Public sentiment, also, has undergone a wonderful change, and it is much easier for the young man to keep from the pipe than formerly. There is this one great fact, however, which should ever be impressed upon the Chinese government, that there will always be found men to smoke opium so long as opium is sold in the shops, and the only final remedy for the Chinese is in the complete suppression of the supply, both from within and without

**The Suppression of
Opium Smoking.**

the Empire. Her great difficulty lies in the officials. She has some brave, strong men, but they are working against fearful odds. The prayers of the lovers of China should be unceasing for such, that their endeavors be not negated by the corruption of the many.

In this connection we are disappointed in seeing that the amount of opium consumed in Formosa, under Japanese rule, is actually increasing, though it is said that there are really fewer smokers, but that those who smoke, smoke more. We fear this explanation is not satisfactory, but that the real reason is to be found in the increasing revenue which the Japanese government derives therefrom, forming, as it does, more than a third of the total; and this, after all the high expectations formed, and the years of waiting for fulfilment. We had hoped better things from Japan.

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WE have received from an esteemed correspondent a letter dealing with the attacks which were made on Mr. Meyer in

**A Note upon
Policy.**

consequence of the opinions expressed in his recent book, 'The Wideness of God's Mercy.' A justification of the criticism is offered on the grounds of zeal for the faith as it is received by many and as a protest against the falling away from the orthodox belief in eternal punishment as held by a number of devoted missionaries. This editorial reference is made to the letter sent to us in order to emphasize the position that this paper occupies toward problems which are the concern of the whole missionary body. A correspondence regarding such a question as this could scarcely help to forward the cause which this paper exists to represent. Constructive suggestions regarding all these problems, representative of both sides of the case, will appear from time to time and should serve to engender thought and consideration of matters which affect the progress of the work. Criticism, however, which does not lead to mutual progress and helpfulness it is the obvious duty of this magazine to avoid, and correspondence on such topics as eternal punishment is not likely to advance the common good. It is our hope that our correspondent and our friends generally will approve of the attitude we have taken from the beginning of the new editorial régime. Our aim is the furtherance of the cause of Christian missions throughout China as it is carried on by Christ's faithful servants, who differ widely in points of theological view, but are essentially at one in their devotion to Him.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them"—St. Matthew xviii, 20.

THOUGHT FOR THE MONTH.

"When we of the West broaden our conception of the Incarnation of the Son of God sufficiently to view it in its world-wide significance, with eyes purged of racial prejudice and hearts from which all arrogance is put away, then shall we be prepared for the larger Church of Christ in which East and West are co-equal and reciprocal. We shall realize the majesty, the cosmic greatness, the consolation and the joy of that larger Church. We shall see that that, and that alone, is an ideal of the Christian Church that measures up to the cosmopolitanism of Jesus Christ, that meets the greatness of his Incarnation and his Sacrifice, that satisfies the travail of his soul, that crowns him with many crowns. That larger Church of Christ, in her irenic completeness, shall associate with the ideals of a regenerated Orientalism whatsoever is of truth in the essence of all Western ideals. . . . It shall be upon earth the prophecy of the eternal consummation:—I beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb."

CUTHBERT HALL.

PRAY

For all workers among Chinese in places beyond the Chinese Empire.

For all Chinese Christians living in other lands that they may "witness a good confession."

For all established Chinese churches in other lands that they may be zealous and effective centres of evangelistic effort.

For foreign workers amongst Chinese abroad in the difficulties that confront them through the varieties of language spoken by the immigrants.

That the curse of opium and its temptations may be speedily removed from the Chinese who live under nominally Christian governments.

That many influential Chinese may learn to serve Christ in Tokyo.

That just treatment may be accorded in all lands to the Chinese immigrants.

That Christian churches in the neighbourhood of colonies of Chinese workers may be led to an interest in their spiritual welfare.

For a wide interest and sympathy towards all work done in the name and spirit of our Lord Jesus Christ.

PRAYER.

O Lord, give us more charity, more self-denial more likeness to Thee. Teach us to sacrifice our comforts to others and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto Thee, the God of love, be glory and praise for ever. Amen.

Dean ALFORD.

GIVE THANKS

For all the good work attempted and accomplished by workers among the Chinese in America.

For the willingness to hear the Word shown by the Chinese abroad.

For the opening of work in the Dutch Indies and in Borneo.

For the success of the work attempted in Malaysia.

For the many openings in Formosa and for the self-help of the Chinese churches there.

For the activity of the Chinese Christians in Hawaii.

For the work done by Chinese and foreign workers in Macao and for the tolerance of the Portuguese government.

For the progress of the work among Chinese students in Tokyo.

That wherever and to whomsoever the Gospel of Jesus Christ is preached "He will draw all men unto Him."

That as Christian workers draw near to Christ in service they draw nearer also to one another.

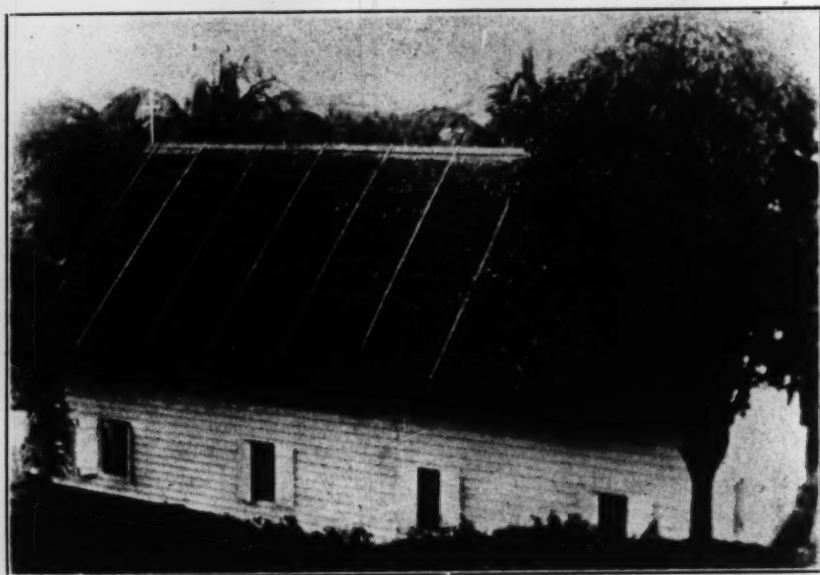
COMMON PRAYER.

In Common Prayer our hearts ascend
To that white throne where angels bend,
Now grant, O Lord, that those who call
Themselves by Thy dear name, may all
Show forth Thy praise in lives that tend
To noble purpose, lofty end,
And unto us Thy blessing lend
As low upon our knees we fall
In Common Prayer.

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BASEL MISSION CHAPEL, KUDAT, NORTH BORNEO.



BASEL MISSION CHAPEL, SANDAKAN, NORTH BORNEO.

Contributed Articles

Mission Work Amongst the Chinese of British North Borneo

BY REV. W. EBERT

FROM times of old the Chinese used to come to Borneo not only to do business, but also to stay. Some have mixed with native tribes, especially with the Dusuns. Now in British North Borneo the number of those inhabitants, who still are distinctly Chinese, is about 25,000. Even some of these have become denationalised to such an extent that they no longer speak their mother tongue.

Fukienese traders, partly coming by Singapore, used to take a leading part. Now Hakka settlers and traders from the province of Canton are by far the majority. These settlers are very welcome to our government for the purpose of opening the vast tracts of idle land, covered by one primeval forest, stretching from shore to shore. Hakkas also form the bulk of free labourers on the railway line and other undertakings, whilst at the harbours Fukienese coolies are more in evidence.

Only hardworking people do well to come here. But for such, acclimatisation is a somewhat risky matter. Only those who, like the Hakkas, are in the habit of daily ablutions, usually do fairly well. Others die away very quickly. After this difficulty is overcome, the lot of all, who come as free people, is not bad, though they cannot really prosper without much exertion. Idlers and beggars are seldom met with.

Much worse is the condition of the thousands of contract-coolies on the various tobacco and rubber estates. They have submitted to slavery for a time. Usually before their old contract expires means are found to cause them to sign a new one and so on *ad infinitum*. Only bad and sickly labourers can easily get off. The law for their protection seems good enough, but only the prohibition of a renewal of these contracts in any form would effectually better conditions. After the usual term of three years all ought to be free labourers and no exception of

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

any kind should be allowed. Heathen festivals are observed on these estates ; Sundays are not.

The heathen immigrants brought all their apparatus of ancestor worship and idolatry with them. They have built several temples of solid brickwork, whilst our chapels and even most of the governmental buildings are wooden structures only. And whilst in China heathenism seems to lose ground everywhere, here it stands entirely unshaken, even threatening to such an extent that Christians, who had stood up for their Lord in China, went into hiding when coming here, only to appear again at the arrival of a missionary of the Basel Mission. With the exception of selling a few tracts and Gospels no kind of evangelisation ever seems to have been undertaken here.

A considerable number of Christian Hakkas of the Basel and the Berlin Mission immigrated, as free settlers only, about twenty years ago and then again eight years ago. Repeatedly asked by the local secretary of the Basel Mission, the vicar of the S. P. G. (there is only one representative of that society for the English community of the whole of British North Borneo) consented to look after them, for which we felt grateful. For a time he was supported in this by Mr. Richards, of the same society, who had learned some Chinese at one of the Basel Mission stations. But after a time Mr. Richards was removed to Singapore, from where he, however, still sometimes comes on visits. And even now, after the Basel Mission has taken charge of the spiritual care for the Christian immigrants from China, the S. P. G. still is keeping two of our former catechists for preaching (and one for teaching) to such Chinese Christians as choose to remain in connection with that society, by which also considerable school work still is being done.

At last the evergrowing numbers of Christian emigrants, their repeated urgent requests to be cared for by their own Chinese missions, and much deliberation with the missions concerned, led the Basel Mission, after much hesitation, first to undertake regular visits by a missionary (Mr. G. Reusch, Sen.), and finally in 1906 to send a missionary to stay. Though weak in health he has had two years of pretty successful work. Altogether there are here now about 800* Christians, gathered in six congregations of the Basel Mission at Kudat, Happy Valley, Sandakan, Jesselton, Papar, and Beaufort. The mission station

* About half as many are still connected with the S. P. G.

is at Happy Valley, near Kudat. Services are well attended, and though by far the majority of the members are simple working people, Christian literature (especially our revised New Testament in Hakka colloquial) is much in demand. In addition to those already in existence, during these two years four chapels have been built at an expense of over \$4,000, entirely contributed locally. Two of the congregations fully support their own teachers and preachers, one of whom is a pastor. An English school has been self-supporting from the beginning. The catechists of the other four congregations are going to act as teachers on weekdays and so at once supply a great need of the community and augment their own support by school fees. As yet only about a hundred pupils are being educated in four schools of the Basel Mission.

Speaking of school work it may be worth mentioning that Romanised is greatly appreciated here. In our schools in China it has not quite been the success expected. Perhaps we introduced it too early—about thirty years ago. But here it is sought for and learned most eagerly. In some instances mothers, having been educated in Basel Mission schools in China, and here, lacking an opportunity of sending their children to school, are teaching them at home. Our books in Romanised are gladly bought at full price, not only for school but also for home use.

So far, through want of means and workers, we are compelled to limit our attention to the spiritual needs of the Christians and to the finding and gathering of stray sheep. This latter often is rather difficult, as some do not wish to be found. It would be a great help if the suggestions of the general conference should be carried out and all missionaries, from whose congregations members emigrate for Borneo, should not only let them have certificates to take with them, but also at once send a letter to notify their coming to the missionary for the Chinese—in future, my successor, Rev. P. Schüle*, Basel Mission, Kudat, British North Borneo. As the Basel Mission probably is going to send one missionary more, we by and by may be able to do more for the surrounding non-Christians, especially by school work. As yet the number of enquirers is but small, and we used to have only a few baptisms of such every year.

Nothing at all can be done as yet for the contract coolies. Happily only a very few Christians get amongst them. I have

* In China since 1898.

only met one ; another one, who professed to be a Christian, was an opium smoker. Opium smoking is rather prevalent. The movement for the abolition of this vice has not reached our shores yet. The voice of one single overworked missionary is raised in vain. Government is much in need of the revenue derived from this traffic. In this connection it is well to remember that British North Borneo is not an English colony, but only an independent state in the hands of a chartered company under British protection.

This government on the whole is treating missions well. (There is also an extensive Roman Catholic Mission.) Some of the officials are friendly indeed. For the erection of some of our chapels we have obtained grants of land. Our schools get grants. A free pass for railway journeys on account of mission work has been granted.

The fact that the Basel Mission is a non-sectarian as well as international mission makes it especially adapted for the work here. Though by far the majority of our members come from our own and the Berlin Mission, still nearly all the missions working in the southern coast provinces of China have contributed a few. All are welcome. We try to respect their convictions, e.g., Baptists are not asked to have their children baptised any sooner than they think advisable, etc. So the movement for union in China has taken a very real shape here already.

We are not looking forward to great things here, but we hope for a sound growth in numbers and still more in spiritual strength and purity. A beginning of the former has been mentioned. We have signs of the latter too. There is the house of a Christian, the walls and partitions of which had been covered with advertisement pictures (advertising strong drinks and tobacco) of very sensual execution. These pictures have vanished now. There are traders who thought it impossible to leave their shops on Sundays and attend service. They have found it possible now. There is a family that had not been in possession of a New Testament till quite lately, and now is regularly reading it for an hour every evening. There is a daughter, who had been without instruction till the age of sixteen, who is now learning the daily lessons by heart from the same New Testament. All this is not much to speak of in itself. Still it is indicative of the working of the Spirit of God. Where He is at work we may raise our expectations.

Mission Work Among the Chinese in San Francisco

BY REV. NG POON-CHEW, SAN FRANCISCO

THE fire and earthquake of April, 1906, have produced greatly changed conditions of things in the Chinese colony in San Francisco. One of these changed conditions is missionary work. After the havoc of 1906 mission work seems to be much brighter ; in fact it has taken on a new start and new life and spirit. Mission work is being helped along by the fact that the Chinese conservatism has, to a great extent, been removed, and a spirit of progress and activity has set in, so that the Chinese people now are very favorable to missionary work amongst them.

Immediately after the fire, plans were formed for renewed efforts in the cause of Christianity, and before the ashes of the former buildings were cooled, *débris* on their former sites was being removed, preparatory for rebuilding. It was a great effort, and it required great courage and faith.

Among the first permanent buildings to be put up in the new San Francisco was the Presbyterian Chinese Young Men's House, at 908 Clay Street, a building costing about eight thousand dollars, and built by funds raised by the Chinese alone. Soon after that the Chinese Presbyterian Church was rebuilt on its former site, less imposing, but more adapted to the work than the former structure. The rebuilding of this church was hastened greatly by the untiring and unceasing effort of Rev. J. H. Laughlin, the missionary in charge. The dedication of this church building was an affair not soon to be forgotten, for at the hour appointed for the service there gathered all the prominent merchants and officials in the Chinese colony.

Then the rebuilding of the Chinese Women's House, by the Occidental Board of Foreign Missions, followed. This structure is a great improvement over the one destroyed by the fire. Not long after this the Baptist Chinese Church and school building were rebuilt—also on their former site, at Waverly and Sacramento Streets. These structures are much handsomer and much more imposing than their former ones. The Chinese Congregational people have just finished their great five-story building on the former site, on Brenham place, facing the old Plymouth square, one of the old land-marks of San Francisco that has remained the same as before the earthquake.

The Methodist brethren are endeavoring to follow suit in the rebuilding of their mission headquarters. They are forming plans and raising funds to build handsome and imposing structures on the north-west corner of Stockton and Washington Streets instead of on the old sites. Now when the Methodist people shall have completed their structures I believe the rebuilding of the mission premises will end.

The missionary work among the Chinese is meeting with much favor and encouragement, both in the churches and schools. The church services are well attended and the evening and day-schools are crowded with pupils.

From the year 1888, when the effect of the Chinese exclusion laws began to be felt, missionary work among the Chinese in the United States began to decline, more so in the country than in San Francisco. But, however, soon after that the attendance at church services and schools in San Francisco began to show the effect of the rigid enforcement of the exclusion laws. Since there is life there is hope. The mission workers kept on laboring in the service of the Master, at the same time meeting with discouragement on every hand. The churches lost many old and faithful members, who returned to China to stay, being prevented from returning to America on account of old age and the operation of the exclusion laws. The attendance at the schools also decreased rapidly until in some cases schools have altogether closed. One may get an idea of the rapid decline in numbers of the Chinese population in America by the fact that in the year 1885 there were some one hundred and fifty thousand Chinese in America, while in 1906 there were about seventy thousand. And in San Francisco, in 1885, there were thirty thousand, and in 1906 there were only thirteen thousand. And now in 1909 seven thousand have returned to their old quarters, from which they were completely driven by the fire of 1906, which destroyed so large a portion of San Francisco.

But to-day the Chinese portion of San Francisco has been almost completely rebuilt, more substantial, more sightly and sanitary than the one wiped out, and is now the pride of the city.

After the annual message of President Roosevelt to Congress, in November, 1905, during the Chinese boycott of American commerce, calling attention to the severity of the exclusion laws and the necessity for a modification of the same,

although Congress failed to follow out the suggestion of the President, yet the regulations for the enforcement of the laws were radically modified by the Board of Commerce and Labor, the operation of the Chinese exclusion laws was put on a more humane and reasonable basis, so as to enable the admission of a number of students and merchants' sons. During the last two years a number of these have been admitted, and as soon as they were admitted they attended the mission schools and services. And so to-day our services and schools are better attended than they have been for a long time.

The educational branch of our mission work in San Francisco is very encouraging and its future is very bright and hopeful. The younger generation of the Chinese in the States is very progressive. They are extremely ambitious and eager to learn the English language. They all want a good education. The mission schools offer them every facility to realize their ambition, so they enter the mission schools in large number.

While the work among the men is being well attended to, yet the work among the women is not neglected. Women workers, both native and foreign, are being employed to visit the women at their homes regularly; these visitors are more welcome now than they have ever been before. These women workers are looked upon and regarded not only as mere regular visitors but also as teachers, advisers, and helpers in time of need in case of sickness or trouble.

The Chinese Women's Home is doing a great work among the unfortunate class of Chinese women. It is indeed a rescue home, for many of the girls brought over to the States to be placed in houses of ill-repute, are rescued and placed in this mission home, where they are led and taught to live better and useful lives.

Miss Donaldina Cameron, the matron in charge, is very active and strenuous in this work. She is being almost continuously called to different cities and towns in the States to rescue girls from dens of iniquity. Many of these girls thus rescued, are now leading a good Christian life in their own home, reflecting great credit on this branch of the missionary work among the Chinese in San Francisco.

Taking it all in all the missionary work, in the Chinese colony in San Francisco, has been crowned with great success in the past, and prospects are that it will meet with even greater success in the future.

Formosan Chinese

BY REV. D. FERGUSON

THE Chinese population at the end of 1908 was: males, 1,589,469; females, 1,429,933. Total, 3,019,402. In addition to these there were 77,925 Japanese and 11,396 foreigners, most of whom are Chinese subjects living in Formosa. Thus the total population at present is 3,108,723. In addition to these there are the uncivilised aborigines who inhabit the mountain regions. These are estimated at 10,000.

As to the condition of the Chinese in Formosa it is to be remembered that they did not always belong to Japan, and that they are still in a transition stage. Fourteen years ago, at the close of the China-Japan war, Formosa was ceded. The people, as was to be expected, did not take kindly to their new rulers; they fervently longed for the day when Formosa would once more belong to China, and for a time at least the rulers apparently took no steps to conciliate the people. That stage has now passed. The Chinese see that the Japanese have come to stay, and are therefore now rapidly adapting themselves to their new environment; the people are fast becoming "Japanned." One has only to walk through a small Formosa town to see wherein the new environment consists. There on the right is the railway station indicating that a journey from Keelung on the north to Takow on the south is now only a day's journey, whereas formerly it could hardly be done in less than a fortnight. What is that sentry-looking box by the side of the station? It is the telephone call office. From there you can telephone to almost every town of any importance in the island. You have to step quickly to the side or be run over by the telegraph boy on his bicycle speeding to deliver his flimsy missive. Here is a string of hand-carts loaded with mails, each flying the post-office flag. There is scarcely a village in Formosa, be it ever so remote, but at least once a day has its delivery of letters and parcels. You see that lot of coolies in a dingy yellow dress, hard at work digging out that excavation and an armed Japanese standing over them? These are prisoners doing their "hard." And if you had the good fortune to visit the inside of the prison, you would there see buildings

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ABORIGINIES, FORMOSA.

spotlessly clean and men diligently making panama hats, boots, clothes, bricks, baskets, furniture—all elevating work. But at other times you might see (but won't then get an invitation!) some of these same prisoners gagged and beaten till too frequently they die under the ill-treatment, and the official who committed the barbarity has to stand his trial in the law courts.

As you walk along you remark on the fine, wide, clean, straight streets. Yes, don't they look well with the covered pavement on either side? In Chinese days there were Chinese streets; now there are Japanese streets. To construct these streets meant the destruction of much valuable property, for which no compensation was paid. The men whose property unfortunately was in the way of the new street were ruined, whilst those whose land fortunately lay on the side of it were enriched. Hence, as from Ebal and Gerizim, there came forth blessing and cursing.

It is a sweltering hot day. We meet half-a-dozen noisy young Chinese. Some have the orthodox queue and some are in foreign dress *à la Japan*, with prominent cuffs and collars, but more or less dirty. In the heat they seem very uncomfortable. They are all smoking Japanese cigarettes and look rather "elated." Yes, they have just come from one of the numerous Japanese wine-shops, which is another name for brothel. Evidently they are not opium smokers. No, opium smoking undoubtedly seems on the wane; there ought to be very little of it a generation hence. But as opium smoking decreases it almost seems that drinking, cigarette smoking, brothels, dishonesty, etc., proportionally increase. It may be that having cast out one devil we have made room for seven other devils, perhaps as wicked as the one ejected.

If you know the Chinese language and listen to these young fellow speaking, you will be surprised how many words they use which you never heard before. You note them, and when you get home turn up your Chinese dictionary, but you cannot find them. At first you blame your own ears, but you afterwards hear other men persistently use the same words; then you blame your dictionary. You are wrong. The fault lies neither with yourself nor in your dictionary. They are entirely new words which Chinese dictionary makers never heard; one can only describe them as Japanese-Formosa words.

Thus the language of the people is becoming marvellously altered and enriched.

You enter the shop of a Chinese friend. You are anxious to get information as to the taxes which he has to pay and who imposes these taxes. As to the latter part of your question the Chinese friend cannot help you much. He may tell you that Governor-General Sakuma is the chief executive authority, but that the Civil Governor is the real "power behind the throne." He will also tell you that the Governor-General is guided by a council of the chief officials, but that no Chinese has any voice in that council. As to taxes, the Chinaman first sees that no Japanese policeman is near and then he waxes eloquent. He tells you he has to note every dollar's worth of goods sold, and then pay 5 per cent. on his turn-over, not merely on his profit. That is one kind of tax. Then besides (and he counts them off on his fingers) there are the house tax, the education tax, road tax, vehicle tax, tax for the Volunteer Fleet, the Women's Patriotic Society, the Red Cross Society, Osaka Orphanages, maimed soldiers, extermination of rats, and others whose very names he has forgotten.

True, you say, but though you have to pay all those taxes which you never had to do before, still don't you make more money now? Some of us do, some of us don't. A rikshaw coolie can earn \$20 to \$25 a month, while as a farm labourer in the old days he could not get more than 15 cents a day with his food. A mason or carpenter can earn not less than 70 cents a day, and formerly he had perhaps not more than half of that. Clever young fellows can take the Japanese Medical School curriculum and afterwards be assured of a fortune, or they can pass through the Normal College course and then command a salary of \$20 to \$30 and upwards a month. Large numbers find employment and good wages in government offices, in the camphor distilleries, in the tea plantations, on the railway, and in the huge sugar crushing mills. Away among the hills enormous works are being prepared to control the rivers so as to generate electricity, and then lead the water to irrigate vast tracts of land which at present are desert. Thousands of men find employment there. Thus there is plenty of work and good wages for all who are willing to exert themselves. On the other hand it is to be remembered that food is dear, at least dear compared with say fifteen years ago. Then one

could buy three to four tau (斗) of rice for a dollar; now a dollar never purchases more than two, usually about one and a half, and occasionally hardly more than one. Other commodities are correspondingly dear. Men make more money than formerly, but the temptations or opportunities to spend are multiplied a hundred-fold. The nett result to the great bulk of ordinary workmen is that they earn a better or more comfortable livelihood than before, but they are more in debt than ever. Some, however, who have capital, are becoming wealthy.

When all is said and done about the Japanese occupation of Formosa, one cannot but acknowledge many improvements. I think I am safe in saying that barring the savages on the high mountains, there are few places in the world where life and property at the present time are so safe as in Formosa. Some of us can easily remember days when to travel unprotected during the Chinese New Year season—i.e., almost any time from the middle of the 12th month till the middle of the first month—meant a great likelihood of being attacked and plundered and probably killed by highwaymen. People, who during the rest of the year would never think of gambling, gambled at that season; and men, who for eleven months of the year perhaps prided themselves on their honesty and integrity, regarded it as perfectly legitimate to commit highway robbery at New Year time. All that is now for the most part changed. Gambling, it is true, is still carried on, but secretly, for fear of the ubiquitous policeman. Highway robbery is comparatively rare.

As to Christian work in the Island in modern times, the first on the field were the Roman Catholics. A few weeks ago they celebrated their 50th year in Formosa. Unlike the position on the mainland of China, the Roman Catholics seldom give us any annoyance, and we try never to interfere with them. Of course they have no influence with the Japanese authorities any more than the Protestant missionaries have, and probably that accounts for the absence of irritation. They have a few sparsely attended chapels throughout the Island, and one or two small orphanages, but it is quite impossible to give any statistics of their numbers. It is noteworthy that a good proportion of our people, who have been disciplined for evil conduct, ultimately find a haven in the Roman Catholic church.

A few years after the Roman Catholics, came the Mission of the Presbyterian Church of England in 1865, and then



高 長

First Protestant Christian baptised
in Formosa—1866.*

that of the Presbyterian Church of Canada in 1872. Up till the present time no work has been attempted among the savages on the mountains. Several Japanese pastors and evangelists are at work among the Japanese population. Among the Formosan Chinese there are the two Presbyterian Protestant Missions mentioned. These two missions divide the field between them, so that there is no overlapping—on the north the Canadian Presbyterian Mission working, roughly speaking, one-third of the Island with 1,000,000 inhabitants, and on the south the English Presbyterian Mission working the other two-thirds with 2,000,000 of inhabitants.

As to the methods of work employed they are very similar to those adopted in China. From the first, medical work has been carried on chiefly as a philanthropic agency, but partly also to win the favour of the people, and now, as a philanthropic work much appreciated by the people, especially by the poor, it is carried on as briskly as ever and yielding much spiritual fruit. Girls' boarding-schools and boys' boarding middle schools with primary schools in country chapels, usually taught by the preacher in charge, have also from early years formed an important branch of mission work. Education, however, has not the place in Formosa mission work that it might, or perhaps that it ought to have.

Not unimportant branches of the work are our bookroom and printing press. In the bookroom we sell a considerable quantity of Christian literature, partly in Chinese character and partly in Romanised Chinese. In this department we gladly acknowledge our indebtedness to the R. T. Society, the C. L.

* In 1866 the first converts (4) were baptized in Formosa. This man is one of them. He is 72 years of age. For many years a faithful preacher; now resigned through feeble health. Once for the Gospel's sake nearly killed by a mob, and then imprisoned.

Society, and above all the B. and F. Bible Society. Perhaps no mission in China sells as much Romanised Christian literature as we do. We issue monthly the *Tainan Church News*, which has now reached its 292 number, thus showing an existence of nearly 24 years. It is printed in Romanised. A very large proportion of the people can read the Bible for themselves, a feat which they could never hope to accomplish without the aid of the Roman letters. Early in January, 1906, a census of church attendance was taken in the E. P. Mission. Absolutely no special preparation was made for it. Apart from the preachers few knew they were being counted. The actual attendance in South Formosa in 87 places of worship—men, women, and children, forenoon and afternoon included—was 12,931. The census also showed that there were 4,079 who could intelligently read the Bible in Romanised. By now these figures must be considerably increased.



TAINAN THEOLOGICAL COLLEGE, FORMOSA.

From the very earliest times in the history of both the C. P. Church in the north and the E. P. Church in the south, the missionaries have set the aim before them of training Formosan pastors and preachers. They feel that it is quite conceivable to have a church without a hospital, or without any strictly educational institution attached to it, but the church cannot do without an institution to train her workers. Hence the importance laid on a theological college. The theological curriculum in Tainan ranges from three to five years, varying according to the capacity and age of the student. The

THE OUTLOOK.

The prospects of the Christian church in Formosa are exceedingly bright. The people are delighted to hear the Gospel. There is an unlimited field for open-air preaching. One method, specially helpful in Tainan city, is what may be described as "kitchen meetings." Every Sunday night certain Christian families invite their non-Christian neighbours to their house or courtyard to hear college students and others preach to them. Before temples we can always secure large, attentive audiences, and in such quiet places the Japanese policeman seldom interferes. But in the courtyards of Christians the audiences, though smaller, are perhaps more productive of good fruit. Not only are the people favourable, but the authorities do not interfere with ordinary Christian work. Occasionally a policeman likes to lord it over the students or preachers in open-air work and scatter the listening crowd, but these occasions are the exception, not the rule. Whilst the authorities do not interfere with ordinary collections for church purposes, they won't permit any special collection without first obtaining permission from the Governor-General, which is sometimes rather irksome. However the regulation has this merit that it prevents unprincipled Japanese characters from preying on the simple country folk. Recently a Japanese went round the churches pretending he was sent by the Presbyteries and Mission Councils to collect money in order to print Bibles for the savages. It is marvellous how easily the people were gulled. Finally he was lodged in prison.

There is a splendid opportunity for educational work, especially in the form of an Anglo-Japanese College. It is only want of men and funds that prevent our beginning such work. Whilst there are all those thousands in the church, we are bound to admit that the great bulk of them are farmers, i.e., uneducated, and therefore belong to the comparatively uninfluential classes. A Christian Anglo-Japanese College would help greatly to level up our work in this direction. There is also a magnificent opportunity for Y. M. C. A. work. We have sorrowfully to admit that even in this city alone there are hundreds and hundreds of the fine young fellows surrounded by unnameable temptations and practically nothing of a special kind being done to save them in their special circumstances.

A vigorous Y. M. C. A. could, with a fraction of the cost, do perhaps as good work as an Anglo-Japanese College.

To sum up: Christian work in Formosa is widespread. On the west side of the Island, not including the high hill districts, there are few villages where a man would have more than seven miles to walk to church on Sunday. On the east coast the churches are much fewer, but of course the population there is very sparse. Much has been done. There are between six and seven thousand baptized church members, and about 30,000 (all told) are at least nominal Christians, having given up idolatry and sometimes attend worship. These Christians meet in fully 150 places of worship. The goodwill of the people has been gained, and at the present moment the opportunity for Christian work is simply unlimited; it is limited only by the strength and number of the workers. How long such opportunities shall lie to our hands it is hard to say.

The Chinese in Malaysia

BY REV. W. G. SHELLABEAR

IF we can believe the records written by the Malays themselves, their first intercourse with the Chinese dates back to the time of the mythical Sang Si-Perba, who with his two brothers mysteriously appeared one day in Southern Sumatra, having descended from the Hindu heaven of Indera, riding on a white cow. The king of China having heard of the fame of Sang Si-Perba, desired a matrimonial alliance with him, and is said to have sent an embassy to ask for one of Sang Si-Perba's daughters as a wife for the heir to the throne of China. In the same Malay history we have a more circumstantial account of a subsequent embassy from China to the fourth Mohammedan ruler of Malacca, probably not later than the 14th century, in which it is stated that a Chinese princess was brought to Malacca to become one of the Malay sultan's wives, having first been made to accept the Mohammedan religion, together with her 500 attendants of high rank, who were given a place to live on a hill which is still known as Bukit China. However that may be, it is quite certain that the hill has borne that name for some hundreds of years, and is covered with Chinese graves of unknown antiquity.

In the stormy times when the Portuguese and the Dutch were fighting for the possession of Malacca, there appear to have been but few if any Chinese remaining there, for Valentin says that in 1641 the Dutch imported Chinese from Batavia to work in the fields and gardens, and at that time the trade of Malacca appears to have been monopolised by the Indian merchants. Up to the end of the 16th century Chinese immigration to the Malay Archipelago was confined almost exclusively to the island of Java, where they enjoyed the greatest security and freedom to carry on trade under the protection of the Dutch. In 1815 Raffles estimated the Chinese population in Java at 100,000 and stated that one thousand or more arrived every year in junks, entirely without money or resources, but by their industry soon acquired comparative opulence. These immigrants all came from Amoy, Canton, or Hainan. At that time the Chinese population of the island of Penang was estimated at 10,000, and at Malacca there must have been almost as many. It was in the year 1815 that Milne came to take up his residence in Malacca, where he founded the Anglo-Chinese College and did much of the work of Morrison's version of the Bible. From that time the London Mission was practically alone in the work among the immigrant Chinese in Malaysia until the year 1847, when the last of their Chinese-speaking missionaries were sent to China, and the work which had been established at Malacca, Penang, Singapore, and Batavia by such distinguished men as Medhurst, Gutzlaff, Dyer, the Stronachs, Legge and others, was completely abandoned; the buildings being either sold or handed over with the native congregation to independent workers.

With the exception of the Female Education Society, which had a girls' school at Singapore for nearly 50 years (now transferred to the C. E. Z. M. S.), no missionary society took up the work among the Chinese in Malaysia until 1882, when the English Presbyterian Mission stationed a missionary at Singapore for work on that island and in the neighbouring Malay State of Johor. The Dutch and German Missions, working in the Netherlands Indies, have turned their attention to the native races, and in some instances to the Malay-speaking Chinese (Babas), but for the evangelisation of the immigrant Chinese they have done practically nothing, and as far as we know none of their missionaries have learnt the Chinese language. This is the more remarkable in view of the fact

that there are not less than 200,000 Chinese in the Dutch possession, of whom only 500 are reported as Christians.

During the last century Chinese immigration to the British possessions has increased by leaps and bounds. The population, as shown by the last census, is as follows :—

		Males.	Females.	Total.
Straits Settlements	...	219,204	62,729	281,933
Federated Malay States	...	272,584	27,155	299,739
Totals	...	491,788	89,884	581,672

There are also a large number of Chinese in British North Borneo and in Sarawak.

Twenty years ago there were probably not more than three or four missionaries in Malaysia working among the Chinese and capable of speaking their language. Since that time, however, the number of Chinese-speaking missionaries in this field has greatly increased. The S. P. G. and the Basel Mission each has one missionary working among the Hakkas in North Borneo ; the Brethren's Mission has work among Hok-kiens, Hakkas, and Cantonese, at Singapore, Penang, and Tongkah, and at three important towns on the peninsula, and probably not less than ten of their missionaries speak one or more of the above-mentioned dialects ; the English Presbyterian Mission still carries on its work on the island of Singapore and in Johor, where the missionary, Rev. J. A. B. Cook, supervises five congregations which speak the Swatow dialect and two which speak the Amoy dialect, and besides this there is a "Baba" congregation, to which another missionary devotes his whole time. But the most extensive work among the Chinese in Malaysia at the present time is being carried on by the Methodist Episcopal Mission. The first Methodist missionary, Rev. W. F. Oldham (now bishop), arrived at Singapore in 1885 and commenced educational work in the English language, which almost from the commencement has been entirely self-supporting, paying the salaries and even the transits of the missionaries. The pupils at first came principally from the homes of the Baba Chinese, but of late years an increasing number of the children of the immigrant Chinese have attended the Singapore "Anglo-Chinese School" and the other large schools of this Mission, which have subsequently been founded at Penang, Ipoh, and Kuala Lumpur, and also the girls' schools and small day schools, of which there are now 25, in addition to the four large schools. The total enrollment in the 29 schools for the

year 1908 was 5,312. All these children are being taught through the medium of the English language, and with the exception of one or two small schools the Chinese language is not taught at all, except for one hour a day in the Kuala Lumpur school. Side by side with this widespread educational work, the Methodist Episcopal Mission has, since the year 1890, been carrying on evangelistic work among the immigrants, both from India and China. Commencing among the Chinese immigrants from Amoy the work soon extended to those who speak the Foochow dialect, and in subsequent years preaching was begun among the Cantonese and Hakkas at various points on the Malay peninsula. A training school for native preachers was established, and already a number of men who have been trained in this school are at work among their own people of the various nationalities. At the present time the Methodist Mission has eight missionaries who can preach in one or more of the Chinese dialects, five ordained Chinese preachers, and about twenty unordained, besides a number of unpaid local preachers. At the end of 1908 there were reported 33 Chinese congregations, of which 19 were on the Malay Peninsula, 1 in Sumatra, 2 in Java, and 11 in Borneo, with a total of nearly 1,600 members and probationers, exclusive of the Babas, among whom the Methodists have a membership of 132.

The Chinese membership reported by the E. P. Mission for 1908 is 320, of whom 44 belong to the Baba congregation. No statistics are obtainable as regards the work done among the Chinese by the Brethrens' Mission and the S. P. G.

There is only one medical missionary to the Chinese in Malaysia, and he is working in connection with the Brethrens' Mission on the island of Tongkah, off the west coast of Siam.

The Anglo-Chinese schools of the M. E. Mission are destined to have a powerful influence upon the future Chinese church in Malaysia. In Singapore the influence of the school has hitherto been felt principally in connection with the Malay-speaking congregation. In Penang, on the other hand, the school has influenced the Chinese-speaking congregations to a much greater extent, owing to the fact that the Baba Chinese in Penang speak the Amoy dialect in their homes, whereas in Singapore Malay is the mother-tongue of the Babas. In the Ipoh and Kuala Lumpur schools the Tamil boys predominate, and among the Chinese students in those schools the majority are Hakkas

and Cantonese. The tendency, however, appears to be for the school boys to class themselves as Babas, no matter what their mother-tongue may be, or whether they were actually born in China or the Straits, and the Chinese language is almost wholly neglected in the eager pursuit of an English education. In this way the English schools have a tendency to separate from their own people any boys of the immigrant class who become students. Moreover their knowledge of the English language enables them to earn higher wages than any congregation of immigrant Chinese could afford to pay a preacher, so we cannot expect to get many native ministers from amongst the students of the Anglo-Chinese schools.

Education for the Chinese in their own language is not encouraged by the British government. There are a few Chinese primary schools supported by the Chinese themselves, but it may safely be said that unless a lad gets a Chinese education before he comes to Malaysia, he will never get it at all. Hence the great difficulty we experience in getting young men with an adequate knowledge of the Chinese character to become students in our training school for preachers. The great diversity of dialects spoken in this field is another great difficulty. At the present time out of 10 Chinese students in the M. E. Training School, 4 are Hakkas, 1 is Cantonese, 3 are from Amoy, 1 from Foochow and 1 is a Baba. The teaching is in Malay and in the Amoy and Hakka dialects of Chinese.

Perhaps the most difficult problem which we have to face in our Chinese churches in Malaysia is the almost entire absence of family life. Among the Babas the women outnumber the men, but among the Chinese-speaking Chinese the women number only one-eighth of the total Chinese population. In many of our congregations there are practically no children. In this respect, however, conditions are improving, for the proportion of women immigrants is steadily increasing, and we may hope that by and by we shall have a more settled population to work amongst. At present our congregations are constantly being depleted by the return of our people to China, but we have the satisfaction of knowing that in many cases those who have first heard the Gospel in Malaysia have carried the message of salvation to their friends in the distant villages of their home-land. So we sow beside all waters and look forward to the day when those who sow and those who reap, shall rejoice together.

Chinese Mission Work in Hawaii under the Hawaiian Board

BY REV. E. W. THWING

FOR many years the Hawaiian Board has carried on mission work among the Chinese of these Islands. It is really foreign mission work because carried on among people from China, and yet now can be called home missionary work because among the people of part of our own great country.

Many of the Chinese of these Islands are American citizens, and they are a credit to this citizenship, which they so highly prize. The bright intelligent manhood and womanhood found among the Chinese is largely due to the splendid work of the Hawaiian Board in evangelistic and educational effort to bring a Christian education to these people.

The largest centre of the work is at Honolulu, a city of about 44,000 population. Here is found, perhaps, the largest and best organized church outside of China. In this church there is a membership of about 160 adults and more than 200 children. A Sunday School is conducted with a membership of from 200 to 250 Chinese children. The church services are carried on in the Chinese language, while the Sunday School is conducted largely in English; most of the children having received a good English education in the public schools. Rev. Edward W. Thwing is the present pastor of the church, and Mr. Ho Kwai-tak is his native assistant. It would be a revelation to many of our American Christians if they could visit the Sunday School and church services held here. There is an active Young Peoples' Society of Christian Endeavor, a Chinese Y. M. C. A., and branch Mission Sunday Schools held in connection with this central church. They raise considerable money towards paying for their own expenses and also giving to the Christian mission work. During the past year, besides paying over \$200.00 for current expenses, contributing \$100.00 to the Hawaiian Board, \$12.00 to the American Board, \$25.00 to the American Missionary Society, they also contributed largely to Chinese benevolent societies in their own country, and also aided the sick and poor of their own church. The Chinese Sunday School support their own

native missionary in China. Quite a number of the members of this church are developing their Christian character by active mission work in other Sunday Schools, in the jail services, or at well-attended street meetings.

The Chinese city missionary work of Honolulu conducts night schools, schools for teaching the Chinese language from Christian books, day-schools for both boys and girls, sewing classes, work among the women, and helps much with the kindergarten work among the children. It is an interesting sight to see the little Chinese street children, who come mostly from the non-Christian homes, gather in the little mission schools and enjoy so heartily the Christian songs and Bible catechisms.

EVANGELISTIC WORK.

The Chinese work of the Board, as well as the rest of the work, gives large emphasis to the evangelistic effort. The reason of the Board's being is because of the GREAT command to "Go into all the world and preach the Gospel." There are, at present, twenty-one different workers connected with the Chinese work in the Islands. There are six organized churches and some eleven other chapels, or mission stations at each one of these points. The effort is to scatter the true light of the "Jesus Gospel," as the Chinese call it.

Besides the preaching and church services held at the different mission stations, the superintendent of the work makes frequent trips and aims to visit the plantation camps. Here services are held among the laborers, who gather after the field work is over and seem to enjoy a good Gospel meeting. As the superintendent speaks both Chinese and Japanese, interesting union services are often held, and the Chinese and Japanese from adjoining camps meet together and hear the missionary speak, first in one language and then the other. Oftentimes, too, the Koreans join in, and although an address cannot be made in Korean, yet sometimes, through the help of some Korean man, who speaks Japanese, a message is given to them also. It is the aim to promote brotherly feelings among these various nationalities, and it is a joy to see the Chinese and Japanese Christians meeting together in true brotherly love at a common communion table. Time will not permit, in this brief survey, to speak in detail of the work carried on at many

points in the Islands, but those in America can feel assured that the Hawaiian Board is doing its best to make Hawaii a strong outpost for Christian America.

EDUCATIONAL WORK.

For many years Christian education has been a strong part of the work for the Chinese in Hawaii. Mills Institute has done much to make possible the bright Christian young manhood that one often meets here. It is a great joy to know that this school for Chinese young men will soon have its new and larger building in connection with the Mid-Pacific Institute.

RESULTS OF THE WORK.

And what has this Chinese work really accomplished? No visitor can remain in Honolulu for twenty-four hours without noticing some of the bright young Chinese, who are a credit to our Island development. These Chinese came from Southern China, from the same localities, and from the same farming classes that the Chinese in California came from. And yet every visitor will say that the Hawaiian Chinese are different. And why are they different? It is because they have been treated kindly, not as aliens, but as friends. The native Hawaiians have always thought well of the Chinese. They have been welcomed in our schools and have had a part in the government, and the Hawaiian Board, with its Chinese churches that have been established for between twenty and thirty years, have done a great deal in bringing about these happy results. Many of the Chinese of Hawaii form a most excellent proof that Christian missions do pay.

The opportunity to-day for continued and valued efforts is still great, and perhaps greater than ever before. Hawaii is the meeting place between the East and the West, and the influence of these Islands will be felt more and more in the present awakening of the great empire of China. Already we hear from those who have gone to China from Honolulu, and some are taking leading positions and are making their influence felt for good. We want the prayers, the sympathy, and the coöperation of all our American friends in making this Chinese mission work of the Hawaiian Board still stronger and more far-reaching.

Work Among Chinese in Macao

BY REV. T. W. PEARCE

IN the old-world colony of Macao, where the Portuguese first settled in 1557, Protestant missions to the Chinese are represented by the Bible Mission Society, under the oversight, locally, of Mrs. S. C. Todd, an accomplished and indefatigable resident missionary, and by a branch church, established fifteen years ago by the self-supporting Chinese church of the London Missionary Society in Hongkong.

The L. M. S. staff at the Society's Hongkong station has always been in thorough sympathy with the enterprize under report, and the branch church at Macao is visited with fair frequency by one of the Society's missionaries, who has pastoral charge of this out-station.

An annual grant-in-aid of \$250 (approximately) is made by the Hongkong native church for the maintenance of Christian work in Macao, which sum includes part provision for the salary of a competent evangelist. The latter devotes himself wholly to the service of the branch church, in the varied activities of which it is the centre. A fund about equal to that raised in Hongkong for the purpose is collected regularly from the Macao converts for the upkeep of their church and mission.

As respects the outlook of the endeavor to teach Christianity in Macao through a local Protestant church much depends on the numbers and standing of Chinese converts from Canton and other parts of the Kwongtung province who, for commercial purposes, find a temporary home in the Portuguese settlement. These strangers and sojourners were among the leaders in erecting, at the cost of \$2,500, the admirably designed and singularly well adapted building in which the Sunday congregation, numbering from 80 to 100 adults, regularly meets.

Five years ago Macao Protestant Christianity owed much to the Canton Christian College, an institution which now contributes so markedly to the educational forces at the southern capital. The college was then located at Macao, and the part taken by Dr. Wisner, at that time its principal, and by Mr. Chung Ming-kwong, then and now head of its Chinese teaching staff, in promoting the work of this branch church, has placed the visiting missionary, the resident evangelist, and

the lay helpers under lasting obligation. Others, notably Canadian Presbyterian missionaries who now occupy as their chief station Kongmun in Kwong-tung and who before settling there were living for a time in Macao in order to study there the Chinese language, promoted assiduously and successfully the cause of Protestant Christianity in their immediate vicinity.

This branch church is thus seen to be the resultant of several forces working during the past decade and a half in an environment by no means continuously or uniformly favourable.

On the other hand it should be mentioned, and in the light of previous history the fact is specially significant, that the Portuguese Colonial Government took no steps to hinder the erection in Macao of a permanent building for Protestant worship. Plans for the structure were duly submitted to the proper authority and the requisite permit to build was in due course issued. The building is not centrally situated, but is remote from the main business thoroughfares that converge on the outer and inner harbour. Furthermore, proper discretion has been exercised in the conduct of services and meetings to obviate objections that otherwise might be raised on the ground of annoyance to Roman Catholic residents.

Evangelistic effort in preaching halls at Macao has, during the past five years, been prosecuted vigorously by the independent mission already noticed, of which Mrs. S. C. Todd is the present duly appointed head. The Rev. S. C. Todd, who died last year in the U. S. A., will long be prominently and honourably associated with the furtherance of mission effort among the Chinese in Macao. He and his wife, in a truly apostolic spirit which ever joins fervent prayer with patient labour, gave themselves wholly to the duty of making the Gospel known. This they continued to do in spite of many drawbacks till a measure of success was vouchsafed as the reward of their teaching, preaching, and 'fair deeds of charity.'

Nor were these results restricted entirely to the Chinese population. Non-Chinese also came under the power of Christianity as expounded and set forth in the preaching and living of Mr. and Mrs. Todd, and certain of these were baptized on profession of faith in Christ. They continue as faithful witnesses of the truth which they have received to hold.

The above account of Protestant Chinese Christianity in Macao in its present day aspects is determined as regards

mode, form, and scope by the writer's understanding of an editorial instruction.

An enlightening article might well be written tracing the earlier course of Protestant Christianity in this ancient colony when the attitude of the governing authorities was strongly inimical and repressive.

The Chinese population of Macao, Taipa, and Colowan, taken together, now numbers about 75,000, who are for the most part Cantonese-speaking. They are by no means inaccessible or unsusceptible and mission effort among them, if carried on with due regard to the conditions that obtain, offers a fair prospect of success. The effort should, however, be systematized and continuous.

Work Among Chinese in Tokyo

BY W. NELSON BITTON *

A FEW notes upon the work which has been carried on under the auspices of the Young Men's Christian Association among the Chinese students in Tokyo will be in place in the present number of the RECORDER. It will be remembered that the responsibility for work among these young men, who were leaving China in thousands to secure an education in the schools and colleges at Toyko, was laid, some years ago, very heavily upon the missionary body in China. The only interdenominational society of workers to whom work on a sufficiently liberal scale was possible, was the Y. M. C. A., and foreign secretaries and Chinese helpers were placed in Tokyo in association with the Japanese Y. M. C. A., having headquarters in the student quarter of Kanda with work among the Chinese in view.

The problem that lay before this band of workers was a very heavy and a very involved one. They were set down to work among a body of men who represented every one of the provinces of China—men who were largely without conception of the type of life which awaited them in Japan, and who had been led by others, or had deluded themselves into the belief that they could get more educationally in six months in Japan

* The writer has gathered these notes together to take the place of an article which did not arrive in time for publication. The article will be printed in full in a succeeding issue.

than by two years of study abroad. The leaders of the revolutionary party in China were quick to take advantage of the situation, and during the first year or two of work in Tokyo the air of the place was electric with anti-dynastic agitation. It was no easy matter to carry on a Christian campaign under these conditions, but the Y. M. C. A. workers went steadily forward. They made their headquarters socially attractive, gathered around them a number of Christian students, and were able to make some converts from among the student body. Funds for a separate building for their work were secured and suitable premises erected on land adjoining the headquarters of the Japanese association. The missionary societies interested themselves in the work, and representatives from the Church Missionary Society, the Wesleyan Mission, and the China Inland Mission have, at various times, assisted considerably in forwarding the work attempted in Tokyo. One of the Church Missionary Society's representatives is still upon the field.

As a result of the proceedings of the Centenary Conference a representative Chinese Christian church was formed in Tokyo, and by special arrangement the Methodist Episcopal Church was made responsible for its oversight. This church was formed on an interdenominational basis, and the M. E. M. gladly accepted the responsibility for the work on the terms of interdenominationalism—an agreement which they have most honourably fulfilled. A very able Chinese pastor has been resident in Tokyo for this work, and his close connection with the Y. M. C. A. has been of great service to both the association and the church. A foreign representative of the Methodist Episcopal Mission from North China was also set aside by the kindness of Bishop Bashford and his fellow-workers for assistance in the Tokyo work.

A branch of the Chinese Y. M. C. A. has been for some little time in existence at Count Okuma's University at Waseda, and an excellent work is being carried on in that place. By the kindness of the trustees of the Arthington Fund (an English trust available for certain forms of missionary work) a grant has been secured towards an association building with dormitories at Waseda University, and a piece of land has been purchased for this purpose. When this building is erected, two hostels will be available for the use of a certain number of Chinese students in Tokyo. The other is in charge of Mr.

Elwin, of the C. M. S. Mrs. Elwin has charge of a dormitory in connection with the hostel, used by Chinese girl students.

During the last year a great change has come over the situation in Tokyo. The numbers of students have decreased (there are less than four thousand probably now in residence in the city), but there has been a considerable increase in interest on the part of those now there, and the field of service is greater than it was, since many avenues of approach have been opened in the hearts of the Chinese students remaining. Being strangers in a strange land they are particularly susceptible to the influences of sincere friendship. An educational work is being carried on in the present Y. M. C. A. building to assist the students in their collegiate studies, and many men are found taking advantage of these facilities. For many years to come it is certain that there will be a good number of Chinese young men studying in Tokyo, though the crowds of a few years ago are most unlikely to repeat themselves. Yet a great work of an unique kind, influencing men of high social position from the whole of the empire of China, will be incumbent upon the Christian church of China. A movement which is bringing into Tokyo many students from Korea, has started, and in a very little time the problem of a large Korean student body will be pressing upon the attention of Christian workers.

Trashilhamo (Story of a Tibetan Lassie).

A Study of Tibetan Character, Life, Customs, History, Etc.

BY EDWARD AMUNDSEN, F.R.G.S.

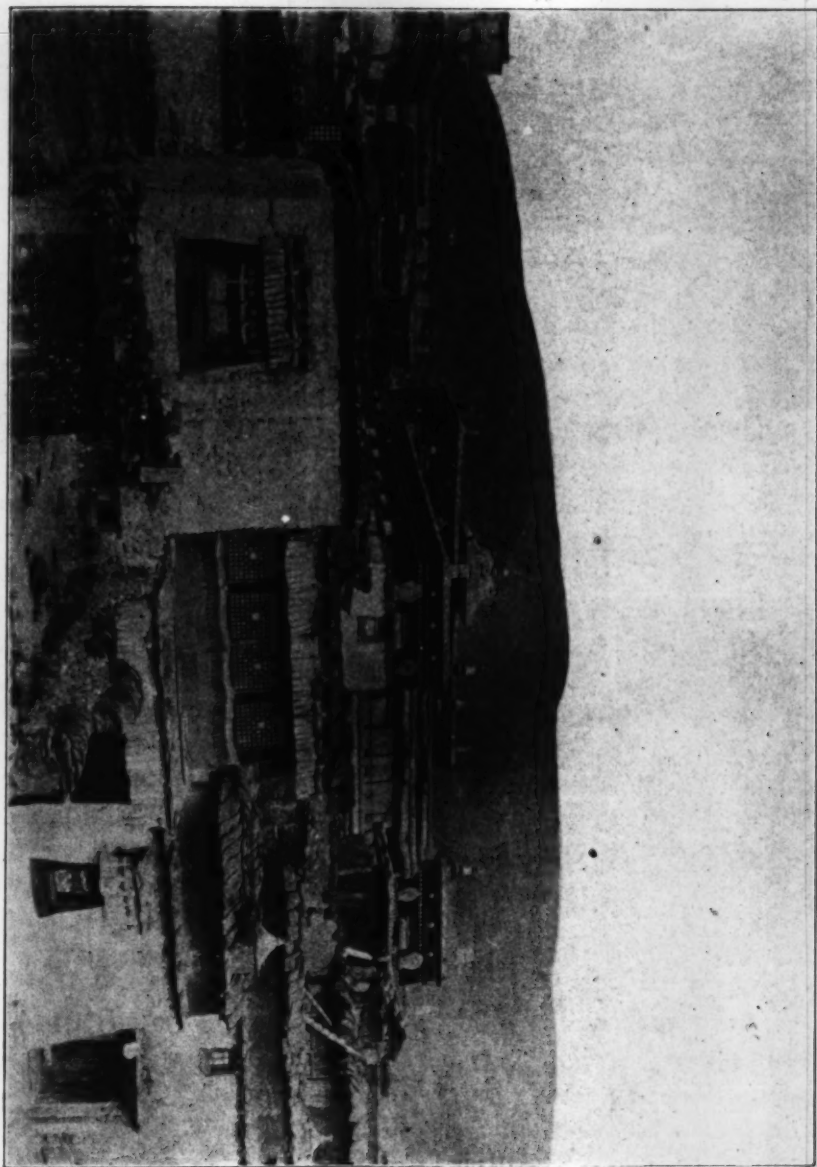
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(Continued from p. 460, August number.)

CHAPTER XI.

THE afternoon Gezang came home with the Ponbo's only daughter, the news flew through the valley, and the neighbours streamed in to see Trashi and Gezang. The Ponbo's eyes were seldom quite dry that afternoon. His emotion took the form of bursts of laughter, accompanied by tears. His wife, Palmo, seemed a new woman. Ngawang, or Tsering, was also present, and seemed to enjoy it all as an outsider. Trashi spoke glowingly of her benefactors, the

Geological
Collection
Library



A FEW CENTRAL BUILDINGS OF THE LITANG MONASTERY.
The small buildings are cells for priests.

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horse dealer and the missionaries, and even produced the book given her by the missionaries. She did not dwell much on her long journey back over high passes and deep valleys, or even on her eventful descent of the Yangtze river in a coracle.

Dorje was, contrary to dignity, lauding Gezang, and even went to the extent of presenting him with a splendid sword, sheathed in silver, for his bravery.

"Let me see that book," asked Tsering. Trashi took off the silk covering and handed the book to her brother, who was sitting cross-legged by the fire. "You hold it for me," he said, being afraid to touch it. "No, you take it," demanded Trashi and put the book on his lap open. Almost the first word that caught his eye was "Yeshu." "Muhdigpa gi pecha" (heathen book) he said with a grin, and with unconcealed disgust proceeded to lift the book into the fire with a pair of pine splinters. Trashi pulled the book from him indignantly and wrapped it in its silken cover. Seeing her determination he commenced to explain before the whole company that the evil purpose of such foreigners and heathen was to draw the Tibetans away from the truth of God to worship "Yeshu," an ancient prophet, and finally to "get us to tie our heads to them" (become converts). "They then live on the converts and usurp power. There is talk of again pulling down their house in Batang as some seem foolish enough to join the infidels. In Central Tibet they know more about foreigners than we do here, and though many speak well of them, the priests and rulers of the land are always on their guard against intrusion, knowing that the day they enter Tibet, Buddhism will fall and wane. There will be no gompas and trabas after they gain the power. There is a prediction in our sacred books of such a time being in store for Tibet—an invasion of outside heathen and enemies of Buddha. But after a period of suppression, Buddhism will revive again like the sun rising in his strength. These are perilous times, and we must see to it that we are not led astray by the emissaries of the devil." The last sentence of this speech was thrown with great dexterity at Trashi, who was just waiting to explain things.

"These people," she said, "who gave me this book are not the same as those you speak of. They are married people, with several children, and live only to do good. I stayed with them about half a month, and they would have nothing for it. They gave me medicine and food. They washed my clothes

and let me have a clean, little room all to myself. I would have died had they not helped me. Although the Chinese speak evil of them, they give them medicine and constantly exhort them to repent and be good."

"One night, when I was very ill and thought I would die, the wife watched over me like a mother and prayed for me; at least she knelt down by my bed and fervently spoke to some one; it was not to me. When her husband came in the morning he knelt down and did the same, after giving me medicine. They have no gods, no prayer wheels, no rosaries, but seem to believe that God Himself is everywhere and worship Him with the heart without any medium. They are really good people." "Just so," said the chief, with much emphasis and nodding of the head. "I wish I could send them something, but they are so far away." "I gave them a few presents," said Trashi "but they would scarcely accept them." "Nying-je" said a chorus of voices, and Drolma dried her eyes with her thick woollen apron.

Gezang did not hear Trashi's defence, but he had heard it over and over again on the long journey home or at least similar speeches. He had been deeply moved by Ngawang's warning and reproof and, having climbed onto the flat roof, was now tearing his book to pieces as small as he could get while fervently repeating "ommanipemehum" for having allowed himself to be contaminated. Trashi, however, in spite of threats, remained firm to her convictions, and her influence told even on the Ponbo and others.

"Where is Treshiang?" asked Trashilhamo the next morning. "I have not seen her." "Oh, poor woman, she is off with the oola.* As she has no horse now she has had to carry a load to Gyanehting this morning," said her mother. "You know her husband is still ill and the monastery of Batang has taken the best land from him in lieu of a debt he owed that priest. As soon as that priest died about a month ago all his money went to the lamasery and they have shown but little mercy to his debtors. Now Aggutsering has to till the land for them and get only a few bags of barley for it. Besides he is very ill and will likely go soon." "Ah, is that so? He is only a young man," said Drolma. "What will become of his wife and two children?"

*Oola. Forced labour in lieu of taxes.

"That is too bad of the trabas. What right have they to take the bread from other people?" exclaimed Trashilhamo with much feeling. Her mother gave her a rebuking glance and the conversation was carried no further.

Poor Aggutsering, a man of thirty, did die not long after the above prediction. His wife was working in the field at the time when she saw Rabtob, her four-year old son, climb the log of wood onto the roof and call "Ama! Ama!" (mother, mother!) The mother came in at once, but Aggu had then just passed the threshold of eternity and lay white upon the floor of the big kitchen.

Aggutsering was soon bound into a bundle, with his head between his knees, according to Tibetan fashion, and then carried by friends to the top of a high mountain near Bameh. Here a fire was lighted, which was a signal for the vultures to assemble.

A rope round the neck was tied to a stone and the body chopped into squares, while the priest kept on reading prescribed selections of "holy writ." As soon as the corpse was thus prepared the men stood back a little, while the birds of prey carried off all but the skeleton which, with the brain, was pounded into pulp in a stone mortar kept on the mountain for the purpose.

Again the men stood back a few feet and watched the birds devour the last remains of Aggutsering. This appears savage and repulsive to all but the Tibetans, who regard this method the best and most effective way of annihilating the animal which preponderated the "anima" and enforced existence—the source of all evil. Only notorious sinners and plague-stricken mortals are buried in the earth, the greatest calamity that can befall a Tibetan.

Treshiang found it hard to pay the priests for reading "mass" for her husband, but she gladly underwent semi-starvation for about six months in order to pay for the all-important ceremony of delivering him from purgatory! Barley flour and black tea kept soul and body together during these months of extreme tension, which after all ended in the whole farm being taken over by the lamas, who let it to a new tenant, in spite of Trashilhamo's efforts.

The woman was kindly helped to work. She was set to pull the big prayer wheel, some eight feet high, in a neighbouring gumpa. She was paid in dsamba for revolving this

massive prayer cylinder for the various people seeking merit by this means. Her elder son was taken into the lamasery as a servant or slave; the smaller fellow was kindly adopted by Dorje Semden, while the woman herself kept on turning the wheel like an ox grinding corn, till one evening death kindly released her patient spirit from the engine of the merit factory.

CHAPTER XII.

Some twenty years later we find Trashhi at Ranang in her comfortable house by the main road.

She is now the mother of two boys—one eighteen the other fifteen—her first child (a daughter) having died in infancy as commonly happens to the first-born. Many things had taken place since we saw her last at Bamehgong—her wedding, which in itself would form matter for a book; her journey from Bamehgong to Ranang over high passes and through beautiful ravines covered with rhododendrons, orchids, edelweiss, and other flowers; her early experiences as “lady Norbo;” the “christening” of her children and their baptism on the 7th day after birth, during which ceremony the lama baptized both mother and child, etc., etc.

Her only trial worth the name had been her husband's devotion to lamaism, especially at first. Of late a change had taken place, but he was still bigoted. He was otherwise kindness itself to Trashhi and the two boys.

It must be understood that Trashilhamo's conversion consisted so far in having begun to think—a lost faculty in Tibet, where self-renunciation rules heart and brain. She still burned incense on the roof and sometimes repeated “ommanipemehum,” the only expression of devotion she knew. She had learned to read her book and prized it because of its associations. She seldom read it without her thoughts going back to Talifu, and in her mind she could still see the form of one kneeling in prayer beside her bed at the break of day. As she read, her thoughts were more and more directed to the subject of the book and, by and by, she faintly discovered that she was herself the object of it. This made her study the book with interest, and she even began to teach it to her boys, who were about the only people in Ranang not prejudiced against it.

One evening, as the boys helped the servant girl in with the cattle and Trashhi stood at the broad entrance to the stables

forming the lower story of the house, her husband—now the Ranang chief—came galloping down the road from the northern end of the valley; his long, forked gun sticking out on both sides. He had been to Litang on important business, and his wife and sons and most of the neighbours were anxiously awaiting him. Trashi caught the bridle and held the beast by the gate, while his sons took off the cushions, saddle bags, etc., and then tied the horse to one of the thick posts supporting the upper story. The old servant, living in an adjoining building, came running in and relieved the chief of his gun as they ascended the steep stair case leading from the stables onto a kind of upper court or landing, surrounded by well-kept rooms.

The Ponbo took his usual seat on a cushion by the fire pan, fitted into a nicely polished low table. He produced a silver-lined wooden cup from his bosom, and the smart servant girl lifted the earthenware teapot from the hot ashes, where she had been keeping it ready, and with both hands poured the delicious tea into the chief's cup. She then took the cover off the dsamba bowl and left the room.

"You remember the amban who went into Batang some little time ago," he said to his wife as soon as they were alone. "Well, he gave orders to the abbot there that the priests should learn the art of war, and handed over a great many rifles to be used in drilling. You know that it is against the lamaistic order to be occupied with warfare and the taking of life. Still they very unwillingly commenced drilling. Again he gave orders that the monks should marry and become more or less like ordinary people. Well, of course they could never do any such thing, and refused to obey. Not only so, but they threatened to kill him, saying he could not be sent by the Emperor, but by foreigners with such orders. 'He is a foreigner,' they cried, and were going to kill him. He is now hiding in the palace of the first chief of Batang, and there is likely to be a rebellion over this matter. What am I to do? They want me to join in the rebellion and drive out the Chinese, but we cannot do it, Trashi," he concluded. "No, don't you do it," counselled the wife. "The amban may be wrong, but they are certainly not right either in raising a rebellion."

"Have you burned that book, Trashi." "No, that I have not," she answered. "What will come to us if the lamas find out that we have such a book in the house? They will not spare us in the general destruction." "I am not afraid of

them," she answered, but I will hide it so none of them can find it. "Well, do that at once," he demanded, and fetch out your rosary and prayer wheel. If we cannot join them, we must not oppose them. To be allied with foreigners now is certain death." Trashi said nothing, but thought the more. Tsering was now practically at the head of the Batang lamasery. Could it be that he would countenance a general uprising? She thought he would. He was no longer Tsering but Ngawang. "Dso-o Konchog!" (Oh, Lord God!) she said, and went to hide her treasure—the book—in her big charm box!

(*To be concluded.*)

Correspondence.

A REPLY TO MR. ALLEN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A word of counsel or friendly comment from a fellow-missionary will, I believe, always be welcomed by those who share the opinions of the present writer upon the matters in question, and that word will be effective and really helpful if it shows that the one offering it has really tried to understand the things which he criticises and to be correctly informed as to the deficiencies or dangers to which he draws attention.

Mr. Allen takes the following sentence from the article on Apologetics which appeared in December last—'what is wanted is a modern philosophy of religion, written not from a sectarian or even Christian standpoint, but impartial, universal, and scientific.' And he adds—'in place of preaching Christ crucified as a propaganda for saving souls, I think it is time we should desist from such proposals.'

If anyone refers back to the article in question he can easily find that such a comment misrepresents the writer. The paragraph quoted from is dealing, not with preaching, but literature, and the object of the work thus described as needed, is set forth in the words 'it will, we may be sure, give our beloved religion its true place, not outside the cycle of the historic religions of the world, but as their culminating centre.' The belief is expressed that such a work would have a special value to the intelligent and educated men of this country and contribute towards the end at which we all are aiming 'when the whole world shall be brought to the philosophy of the Cross.'

Is there anything proposed here 'in place of preaching Christ crucified?'

The question is really that of method. Are we to approach the scholars of this empire in the attitude of saying 'what we have is right and everything you have is wrong? You must accept and believe what we offer you, whether you understand it

or not.' Or are we to approach them saying 'Come and let us reason together?'

That it is Christ and Christ crucified whom we have to preach and present also in our literature, is unquestioned. It is assumed. And that there is any attempt 'to substitute inept creeds and cold philosophy' (Mr. Allen) is an accusation that could only be made by one largely ignorant of the actual work being done and the real import of the suggestions made by those of whom and to whom Mr. Allen writes.

With the 'solution' offered in the final paragraph of the letter 'marry education and an intense Christianity' I am in full accord. But is there anything new in that suggestion? Such has surely been the definite aim or policy of many of the missions working in this country for many years past.

Yours sincerely,

G. W. SHEPPARD.

NINGPO.

THE CONFERENCE FORM OF PRAYER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having in a humble way begun to use the form of common prayer issued by the Conference Committee, it was disconcerting to find oneself taken so seriously to task as is done in the July RECORDER. With some of the criticisms of your correspondent (who is content to be identified by the initial "F"), one can fully sympathise. He rightly draws attention to a character 祛 which, though sanctioned by

custom in the sense here required, is doubtless incorrect. If, again, the wealth of meaning that has been packed into such brevity of phrase in the prayer could equally have been secured by, here and there, a simpler method of expression, it would certainly have tended to edification. But when to these blemishes your correspondent adds a further formidable series—(a) lack of dignity, (b) illogical sequence, (c) unintelligibility, (d) awkwardness, (e) absence of greatness, (f) primitive and non-democratic view of government, (g) mistaken selection of avoidable evils—is he not just a little too severe?

The point surely is, not whether a carefully prepared form of prayer is incapable of improvement, but, whether it so expresses the thoughts on which all are agreed that its use will strengthen the already existing oneness of the Body of Christ. Your correspondent is satisfied that the church need not, in the manner suggested, ask on behalf of prejudiced and wayward persons that they may be transformed. On the other hand, the word 俾, being similar in sound to 必, is to me a trivial stumbling block. What then? A committee of wise and earnest gentlemen, properly delegated for the purpose, gives us the best form of prayer it can construct. Provided one's conscience bears witness to the scriptural truth of the general sense, is it not a Christian duty to join one's voice in the common supplication? In what other way can the Master's ideal be attained? When your correspondent has succeeded in evolving, with the help of Bishop Burdon's Prayer Book or otherwise, a more excellent composi-

tion, and has managed to procure its acceptance on the part of the committee, I shall gladly welcome the revised version, even though my 400 copies of the authorised version would thereby become waste paper. I trust, however, that "F" will not expect me to postpone until that time my taking a small share in advancing the sacred cause of unity in the Chinese church.

Yours sincerely,

F. W. S. O'NEILL.

FAKUMEN, MANCHURIA.

THE LAYMEN'S MOVEMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Some of us who have been in the homeland for the past year or two have watched with increasing interest and hopefulness the progress of the laymen's missionary movement. Many felt, at first, considerable disappointment that it did not produce immediately a great increase in funds. But we have come to see that it has already, in coöperation with the increasing efficiency of the home departments of the various boards helped to make the last two years ones of marked advance in spite of unfavorable conditions in the financial and industrial world. It is probable that results such as these are indicative of the soundness and healthfulness of the movement more than sudden large advances would have been.

There is no longer any doubt that this movement is presenting the missionary appeal in a very effective way to types of men who have not previously

been reached. There is a clear and definite insistence on those spiritual forces which alone furnish permanent motives for foreign mission work, and with this an emphasis on the knowledge of conditions on the fields and of proper methods for carrying on the propaganda in the churches at home.

After a number of local campaigns and conventions in various parts of the country the leaders of the movement are planning now a national missionary campaign which will, beyond all question, put missionary work before the American churches more extensively—and I believe through the very general coöperation of all the various missionary agencies—more effectively than ever before.

In the careful and systematic plans being made it is clearly recognized that success hinges on the power of God's Spirit, which will come or not as those interested turn to God in believing prayer or look to men for results. This letter is written to ask that the missionaries in China may unite definitely and specifically in prayer for the success of this great effort.

We missionaries ask so often for the prayers of the workers in the homeland, and we know from experience how marvellously prayer is answered. Can we not use these experiences of the past to help us turn in the most genuinely believing prayer for God's richest blessing in this effort and the general work of mission propaganda in the home churches? The various educational forces in the churches have spread a knowledge of mission work clearer and fuller than that of any other period, and there is, I think, a widespread conviction about it, a general sense

of oughtness. The battle is this—to get men to will and do in accordance with their knowledge and conviction. And for this work there is but one efficient force—the power of prayer.

Yours sincerely,

FRANK W. BIBLE.

FREE FROM THE POWER OF SIN.

A Testimony by Evan Roberts.

To the Editor of

“THE CHINESE RECORDER.”

DEAR SIR: From a leading German Christian magazine (*Evang. Allianzblatt*, 4th July) I retranslate the following article of Evan Roberts on Rom. vi. 6, originally published in the Welsh *Golenad* (bearer of light):

“Through the death of Christ a way has been opened for the forgiveness, purification, and destruction of sin. Sin is not destroyed by one blow, but gradually. Paul writes that we shall reckon ourselves to be dead unto sin, not only to general sins, but unto sin itself, unto the body of sin (the totality, the trunk of sin). And for what purpose? That we should not serve sin.

Sin! the world and the church is full of it. Sin! O, it breaks my heart! If I look to the right—sin; to the left—sin; on the pulpit—sin; on the seats of the church—sin; in the newspapers—sin, sin, sin! Weddings—at most of them—sin! Engagements—polluted by sin! Sin in the world, in the church, and in revivals!

Somebody will say: ‘What a dark picture.’ O, I wished I could show it in its true blackness and filthiness, so that nobody would touch it again!

Only a pure spirit can give purity to others. And what shall resist sin? Our body, our intellect or our soul? No, only our spirit. Spirit against spirit. The greatest enemies of man are sin and Satan. And only through the cross can we be victorious over both. When the evil one molests us, then we must stand on this truth: “dead unto sin!”

To be dead unto sin does not mean that there is no sin in us, but that through Christ we have been freed from the dominion of sin.

This is my main message for the children of the revival: Stand always on this truth. Use also diligently the efficacious power of prayer. Pray, that you may see the need of those who long for deliverance from the dominion of sin. The greatest need of the church of Christ in our days is the realization of Rom. vi. 6.

If somebody would ask me what is now the need of the church of Christ, I would answer at once:—

1. To be filled with the Holy Spirit.
2. The realization of “reckon yourselves to be dead unto sin.”
3. Prayer, constant prayer.

P. KRANZ.

A TRIBUTE TO MRS. T. P. CRAWFORD.

To the Editor of

“THE CHINESE RECORDER.”

DEAR SIR: My acquaintance with Mrs. Crawford, who ended her earthly life at Taianfu, August 9th, 1909, dates from 1862 when, being detained in Shanghai, I saw a good deal of her and her husband.

Attractive, sprightly, and devoted she stands clear and distinct on the tablet of memory. He too was highly esteemed for talent and genial humor.

Full of faith and good works her long life has made a deep impression on the church in China.

While the church has lost a worker, heaven has gained a saint.

W. A. P. M.

PEKING.

VACATIONS AGAIN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I desire to express to the writer of the editorial note on Missionary Vacations, which

appeared in the last RECORDER, my entire agreement with what he has said. It is getting to be a very well-founded attack on missions that, while business men have generally to stay at their posts, missionaries can always leave theirs. I agree with the writer in thinking that vacations are necessary, but that at present they are overdone, and also that there is an undue amount of talk in proportion to work.

Might I offer the suggestion that the RECORDER could not do better than devote a number to the discussion of this question? It is a very practical one and touches our work very nearly.

I remain, Sir,

Yours, etc.,

G.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Revised Edition of Professor Giles's Chinese-English Dictionary. Subscription price, 5 Guineas. Fascicule I., pp. 296, characters 2,332 (Ch'iu).

Makers of dictionaries rank high as benefactors of their fellow-men, and among such benefactors Professor Giles is entitled to a front rank. Having retired honorably from the consular service he has secured the necessary leisure to revise his monumental work. Instead of reissuing it as he might have done, without change, he seems to partake of the spirit of Archbishop Trench, who would never allow his books to be stereotyped,

in order that each impression might be revised and improved up to the limit of his ability. Professor Giles has secured an able printer in Mr. E. J. Brill, of Leyden (Holland) (who by the way printed his Biographical Dictionary), and both he and Dr. Giles are to be congratulated on the typographical appearance of the work. The type used for the entries is larger than in the old, and we fear this will increase the bulk of the completed book. But it is a triumph of European skill.

Dr. Giles, it is needless to say, is *facile princeps*, the best lexicographer of Chinese we have.

Williams' was undergoing a thorough metempsychosis when the Boxers put an end to the labours of the able committee who had the work in hand, and if the work had gone on we should probably have a cheaper, if not as full a book as Giles. The reviewer cannot pretend to have read the fascicule through, but "the man who is eating the leg of a chicken need not eat the whole bird to enjoy the flavours" (p. 93). Even the general reader will find instruction and entertainment by consulting the entries under some common words. As Emerson says: "Neither is a dictionary a bad book to read. There is no cant in it, no excess of explanation, and it is full of suggestion."

Evidently Dr. Giles has seen no reason to alter the views he set forth in his preface of 1892. If his critics had recalled that preface they would have perhaps avoided some unnecessary wailing over what Dr. Giles said then they could never have, e.g., all attempts at etymology Giles said are futile and puerile, also any attempt to put down the meanings in order of development historically. There are no new characters introduced; notwithstanding the gibes of Parker in the old *China Review*, the author evidently judging that 10,859 characters are enough for anyone. If you want more, why, there is *Kanghsi*. Some 20,000 new entries are, however, promised in the completed volume, and this fascicule has its share. The maker of lexicons of Chinese at the present time faces the difficulty of a transition stage. Dr. Giles leaves all phrases referring to the old examination system, etc., as they were before and ignores the shoals of new phrases which are

now coming into current use, probably because they have not yet proved that they will remain as permanent acquisitions of the language. Dr. Giles on p. 125 departs from his usual course and says dogmatically that 氣 is the proper word for Holy Spirit, but strange to say under 眞 says nothing of 眞神 as the term for God!

If one were planning an ideal dictionary we might require an occasional paragraph on synonyms, references to the sources of some of the phrases, or at any rate references by the numbers to Dr. Giles's own Biographical Dictionary in cases needing it. But as it is, life is too short, and we are profoundly grateful to Dr. Giles for all his self-denying labour. His reward is indeed pecuniary, but it is sure.

D.

The Famine and the Bread. By Howard Agnew Johnston. New York: Young Men's Christian Association Press. Pp. 146 and xviii.

The object of this beautiful little book is, according to the author, to serve as an introduction to the more detailed study of missions and to quicken an interest in the subject. The author has succeeded admirably in achieving the second part of this purpose, but not so certainly the first. Dr. Johnston visited the chief mission fields of the East in 1905-7, and has embodied some of his observations in these ten breezy chapters. The last three chapters are especially stimulating, and may be read with profit by a far wider circle than that for which the author writes.

A generalization on page 18 is open to criticism: "Christian missionaries have been in China for one hundred years, but no

one ever heard of the anti-foreign feeling until within the last twenty years." The identification of the city of Hongkong and the crown colony of Victoria on page 91 is another slip. At the end of the book are eighteen pages of questions on the ten chapters, which may serve also as a list of contents. One wonders if these questions would not have been more effective if appended to the chapters in turn, and surely the book would more nearly achieve its purpose if a very brief and carefully chosen bibliography had been attached to each section.

One must remark the beautiful letter-press and appropriate illustrations. The conceptions of Confucius by John La Farge on pages 22 and 28 are of especial interest to us who are in China.

P. L. C.

By the Great Wall. Letters from China. The selected correspondence of Isabella Riggs Williams. With Introduction by Arthur H. Smith and Foreword by Thomas Lawrence Riggs. Published by Fleming H. Revell Co.

This memoir of the late Mrs. Williams, for thirty years a missionary of the American Board in Kalgan, has a two-fold value. Not only does it give interesting glimpses of the daily routine in an inland mission station, but it also gives one an insight into a very beautiful, well-rounded character. Here is the story of an uncommon-place spirit busied about what the world esteems commonplace things—and glorifying them. This single quotation from one of Mrs. Williams' letters reveals the spirit of the book: "There are hours of high access to God which are worth more than weeks of common, dull life. Yet it seems as if the common

life had to be the most of what there is. We do not strive enough for the better part; we are too easily satisfied. The common part of life is where temptations come in to be fought with, and that shows it is not unimportant,—and while we strive to do all to God's glory, the common things need not be dull."

The reader will be grateful that a chapter of the book, the closing one, gives some of the letters and a memoir of Mrs. Williams' eldest daughter, Henrietta, who laid down her life after three years of missionary service in the same station, Kalgan. This vision of the daughter seems indeed a fitting ending for the story of the mother, its inevitable sequel. There are none who will not be better for contact with two rare spirits in the pages of this book.

P. L. C.

The Vision of a Short Life: A Memorial of Warren Bartlett Seabury, one of the founders of the Yale Mission College in China. By his father. Cambridge (U. S. A.): The Riverside Press. 1909.

This little volume, brief, as befits the short life it honors, is truly called a "vision," and a most illuminating vision does it give. Many will recall the tragic death of young Seabury and A. S. Mann at Kuling in the summer of 1907. This memorial causes one to wonder afresh at the dispensation removing a life of such promise. The writer of this biography has resolutely shunned the temptation to moralize—even when given so inviting a theme—and for this every reader should feel grateful. Here is "a real human document," if one may be pardoned for employing a phrase so hackneyed and so vague,

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HINGHWA REVIVAL. Sunday Morning Congregation. Estimated at 5,000.

and the narrative, gathered as far as possible from the personal letters of the subject, flows with real freedom and naturalness. Young men, especially, will find this a very inspiring story, encouraging to more earnest service and deepened consecration.

On page 151 we find an error, possibly only of the proof-reader, in "Kulichou" where Kueichou is evidently intended.

P. L. C.

ACKNOWLEDGMENTS.

Messrs. Macmillan & Co., London.

A Roman Singer, by Marion Crawford. Cloth Boards. 318 pages. Good clear type. 7d.

Tennyson. English Idylls and other Poems. And, The Lady of Shalott. J. H. Fowler. Red Cloth covers. 1/9 each.

Siepmann's Primary French Course. Part III. Comprising a Reader, Questions for Oral Practice, Exercises in Grammar and Composition, with Test Papers and Phrases. Price 2/6.

Missionary News.

A Modern Pentecost in South China.

We have received an interesting account of the revival in Fuhkien from the Rev. W. N. Brewster, of Hinghwa, and from that account, which we regret being unable to reproduce in full, we take the following:—

It was in July, 1907, when the Korean revival was thrilling the world, that about one hundred Chinese preachers met in Hinghwa city for their usual mid-year examinations and annual literary meeting. But it was far more than a series of scholarship tests. There was unusual heart-searching and importunate prayer, especially at the meetings before breakfast. One young man particularly made a most humble confession of having cheated in one of his Conference examinations and of unchristian feelings toward his brethren. The meeting was prolonged for a day or two more than had been originally planned, and with much profit to many. The most permanent result was seen in the life of this young man, who had been

for several years a very efficient and faithful assistant in editing the local church newspaper and in managing the affairs of the Mission Press. Really he seemed to be simply indispensable in this capacity.

At the session of the Annual Conference in November, 1908, it was very strongly impressed upon the writer that he should give up this invaluable assistant and nominate him for the pastorate of the church in Hinghwa city. The young man himself begged to be spared this great responsibility, but this was an appointment made in heaven, and it stood. In this spirit of humility he began his work. He gave close attention to the most minute details of church organization, but did not depend upon these things. His preaching was simple and searching; loving, but he did not spare. As the winter wore away it was noticed that congregations, always large, were taxing the capacity of the church, though fully one thousand could be accommodated by close seating. Yet there were no outward signs of what was

so near at hand. Perhaps no ear amongst us all, not even his, was sensitive enough to detect the "sound of the going in the tops of the mulberry trees" that told of the approaching battle with the powers of darkness and of the victory. . . . Later it was learned that the pastor became so burdened for a revival that he spent two successive days in prayer and fasting, and he prevailed. The prayer was with closed doors, the fasting with anointed head, seen only of the Father, but the recompense has been open and abundant. . . .

It was during the second week of the revival that an event occurred which had much to do with shaping the type of work done by the Holy Spirit during the weeks that followed. One of the most earnest members of the church in Hinghwa city, a successful business man, had been in the greatest distress for several days. He feared that he had committed the "unpardonable sin." Close questioning regarding his business methods and practices brought out the sad fact that he and his partners had in stock over a dozen bottles of morphine, brought in before the prohibition of its importation. The original cost was about sixty dollars, but the present commercial value was not less than three times that sum. They were planning to use it in so-called "opium-cure" pills. The deadly character of the drug in this capacity was not fully understood by them. When the nature of this sin was pointed out, this penitent man went at once to see his partners, nearly all of whom were Christians, and in less than two hours their entire stock of this drug, along with a lot of

American and English cigarettes, were brought to the church and turned over to the pastor to be destroyed. They might have sold it secretly to another dealer at large profit and no one have been the wiser, but the Spirit of God was dealing with awakened consciences, and nothing can be hid from Him. To understand what this meant to them financially, the Occidental reader must multiply the above figures by ten, call it gold, and apply the result, eighteen hundred dollars, to an ordinary merchant in a country town in America. . . .

On Monday, April 19th, Bishop Pashford arrived at Hinghwa with several of the other missionaries who had been necessarily detained at Foochow. That evening he preached, and the testimony meeting that followed, was full of power. The good news from Sien-yu was told by Mr King, a teacher in the girls' boarding-school, and all realized that the revival would spread. The next morning Bishop Pashford started on his overland journey to Ing-ang, the extreme western point of the Conference, a ten days' journey distant. He must needs go through Sien-yu. After preaching at a quarterly meeting on the way he arrived at Sien-yu in good season. The evening meeting was quiet but deeply heart-searching. The Bishop dealt plainly with the people from the text: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Then he closed. The pastor arose and made a confession of having practised grave deception in a church affair of two years ago. The matter was most serious, and the confession

was followed by the deepest contrition and agonizing prayer for pardon of God and man. . . . It is needless to say that the contrition and humility of their chief pastor profoundly affected the whole congregation. There was no demonstration; the feeling seemed too deep for words. Other leading teachers, men and women, told of their sins and their grief. The meeting closed at nine o'clock, to begin again at five in the morning. . . .

While the writer was absent at Sien-yu, the Hinghwa city people began a movement to extend the revival to all parts of the Conference. The proposition was to invite a large number of representative members and workers from all sections to come together for a three or four days' meeting. An impromptu subscription had been taken at a morning meeting, and sixty or seventy dollars had been subscribed in a very few minutes. Later the plan crystallised into definite shape, and invitations were sent out to all the pastors, teachers, and Bible-women, and four delegates, two men and two women, from each circuit. These were to be provided with entertainment from Thursday afternoon until Monday morning; time, Pentecostal week, May 27th to 31st. . . . The pupils of the Training School for Bible Women asked that they might be permitted to fast three times a week for the four weeks until the meeting, and the money thus saved to go towards the entertainment of the guests. The fasting was to be accompanied by special prayer for the outpouring of the Holy Spirit. In the invitation all pastors (a hundred or more) were urged to begin at once nightly meetings

for prayer for themselves and the Pentecostal meeting. This was done in scores of places. In the meantime the meetings in Hinghwa city continued nightly, with group meetings in various schools and also at the church before breakfast. . . . It became clear in the next few days that the message had gone deep. Students saw that this religion of Jesus meant for them complete reconstruction of every feature of life. One by one they made the surrender. For several days the burden of confession and prayer was for salvation from all falsehood in everyday life. . . .

"The lost sheep of the house of Israel" were naturally the first care of the newly-called disciples. They began with the young prodigals of Christian families who were the victims of opium. A fund was quickly raised, and arrangements made with Dr. Taylor, of the Church of England Missionary Society Hospital, to treat them while breaking off this fearful vice. In a few days there were seven backslidden Methodists in one ward, four of whom were sons of former preachers, and one had been himself a preacher for a short time. Most of them realized that repentance must include all their sins, not merely this one that had enslaved them. . . . Later this feature of the revival had a remarkable development; hundreds of these men being saved from the living death of this fearful bondage. . . .

A band of youthful Philips from Hinghwa city arrived at Sien-yu Saturday, May 8th, and urged the people who were still there to continue the special meetings themselves. The outcome is indicated by the following extract from the pastor's

letter written a week later: "The revival has very greatly increased. Yesterday (Sunday, May 16th) the church was crowded. The voice of praise and the cry of penitent confession mingled together. There were many who came forward to praise God for salvation, but more than one hundred men and women were confessing their sins with weeping. To our surprise the church was again full in the afternoon. The Anglican lady missionary came with her entire school. We have great hope that both churches in Sien-yu will receive together the baptism of the Holy Spirit."

Fifty days of twice daily meetings had prepared the large company who came together expecting great things from God. For two weeks it had rained daily and almost incessantly. It seemed like folly to put up a tabernacle of flimsy muslin, only strong enough to hold together when there was neither wind nor rain. Yet preparation went quietly forward as though the weather was subject to our order. And Thursday morning, May 27th, dawned bright and clear; a cool north breeze was proof that the atmosphere was wrung dry. The weather was simply ideal from first to last, suited to our frail canvas; a slight breeze on Saturday did the only damage, and that was soon repaired. The people came by the thousand, where we had at first expected hundreds. The delegates were, in the minority, a majority, being visitors who paid all their own expenses. The congregation of Saturday night was counted, and numbered four thousand eight hundred. Sunday night there were four simulta-

neous meetings, aggregating between six and seven thousand. Many non-Christians, commonly called "heathen," were in these audiences, but the order was little short of perfect. A mark-spirit of reverence on the part of all classes characterised every service. . . . And such praying! Three thousand voices blended into one. Yet there was no confusion; it was orderly, harmonious noise. The writer has paused many times to listen to the prayers of those near by, and in every case the worshipper was evidently oblivious of all else, and was praying definitely and importunately for immediate needs. The custom of studying aloud in schools doubtless accounts in part for this unique and impressive phenomenon in nearly all Oriental revivals. As the voices died down usually one, specially led of the Spirit, would continue the petition, leading the now silent congregation in a brief, direct plea for the things they had been unitedly bearing to the Throne of Grace. The entire season of prayer would not last more than from five to seven minutes, but the very atmosphere seemed charged with divine power. . . .

In planning the programme the committee provided two special meetings for preachers alone, to be held in the chapel on the ground floor of the Anglo-Chinese School. How little that committee realized the inadequacy of this provision of time may be understood by the sequel; approximately one hundred and twenty disciples, during four days, awaited the promise of the Father in this lower chamber, holding nine different sessions, aggregating not less than sixteen hours. Every pos-

sible section of each day that could be spared from the tabernacle meetings was jealously coveted by these earnest men. Four times on Pentecostal Sunday alone they met for not less than two hours each, and every moment was precious. Never was less time wasted by silence or by rambling talk. . . . Sitting here in this solemn presence hour after hour, day after day, looking into these serious faces, some drawn and white with great beads of perspiration standing on brow showing too plainly the inward struggle between pride and conscience, we can never again doubt the realities of the Judgment Day nor the hell of an accusing conscience. Not one word of threatening exhortation is uttered from first to last, and none is needed. We are reminded of that promise of the Master, "When the Holy Spirit is come, He will convict the world in respect of sin, and of righteousness and of judgment." . . .

There are a few marked characteristics of this modern Pentecost which it may be well to emphasise in closing this extremely inadequate account.

There was no prearranged plan, no programme to be carried out. No evangelist had been sent for. It was the work of the Holy Ghost sent down from heaven. Even after the meetings were in full swing, they were planned for only from day to day. Seldom were leaders appointed more than two days in advance, and they were not publicly announced even from one meeting to another. The people did not come to hear some favourite preacher, but to be taught of God by whomsoever He chose to use as a messenger. All realized that the preparation

should be chiefly one of the heart by prayer, and the less conspicuous the human element, the mightier the divine presence.

There has been deep conviction for sin, usually followed by more or less public confession. Sometimes sins were confessed in public that, from our point of view, might better have been told simply to God and to the persons immediately concerned. Personally the writer recalls only one instance where a woman—and she past fifty years of age—confessed in a mixed company to violating the seventh commandment. No doubt there were other cases, but in the main such confessions were at meetings for women only. Care was taken to explain the scriptural and logical grounds for confession—that it should be as wide as the offence and need not go further. However in most cases the public confession seemed to be the only way for the burdened soul to find relief. . . .

There has been very little physical prostration, or demonstration of any kind. This has been almost entirely absent in Hinghwa city. In Sien-yu there has been more. Such scenes as are so vividly portrayed by writers on the revivals in Manchuria and Korea, where large numbers have fallen to the ground, have not taken place in these meetings anywhere. There have been two cases of temporary mental unbalancing, but rest and skilful treatment were effective in one case. Of the other the writer has not heard the outcome.

Little has been said thus far regarding the human instrumentalities which God has used in this work. The fact is that there is little that need be said. The preaching has been done almost

entirely by the Chinese. Even in Hinghwa city not more than one meeting in six has been led by a foreign missionary. . . .

As in all genuine revivals, prayer has been the secret of power. Over and over again, at times of crisis, the leaders have been driven to their closets. Fasting has not been by the almanac nor the clock, but the prayer of intercession leaves no place for physical hunger until the soul is satisfied.

North China Methodist Mission.

Our readers will be glad to learn from the subjoined report, of the progress made by the United Methodist Church Mission in North China during the past year. We trust it will draw forth prayer on behalf of these our brethren.

The annual district meeting in connection with the above mission was held this year in Lao-ling, Shantung. The native sessions of the Shantung sub-district were held on the 19th and 20th March; the northern section having previously met at Yung-ping-fu. The chief item of interest in these meetings was the nomination for ordination of five Chinese preachers, three of whom will be mostly supported by the native church.

On Sunday, 21st March, very interesting and helpful religious services were conducted in Chinese by Revs. G. T. Candlin and I. Hedley and in English by Rev. G. P. Littlewood.

The foreign sessions opened on 22nd March.

Reports of work done during the year were read, showing the mission generally to be in a flourishing condition. In most of the five circuits, particularly the northern, efforts towards self-support have been increasingly successful. The total mem-

bership of 3,224 shows an increase of 139, and there are now 1,249 probationers on the register. The educational reforms, instituted a year ago, have only partially come into operation, owing to scarcity of trained teachers. Arrangements were made to supply this need, and it is hoped the coming year will see this department put upon a sound basis.

Contingent upon receiving the support of the English conference, five native preachers will be ordained as pastors, whose appointment will relieve the present inadequate foreign staff of much detail in circuit work.

The medical mission at Lao-ling, so generously supported by the Tientsin public, has had an exceptionally successful year; more than 10,000 patients having been treated by the hospital staff. Encouraging work has also been done at the Yung-ping-fu hospital, under Dr. Baxter, and Dr. Robson, during his year's work as medical evangelist at Wu-ting-fu, has attended to nearly 6,000 patients.

The girls' school at Chu-chia, under Miss Turner's care, has developed into a most flourishing institution. Amongst thirty-two boarders from all parts of the mission, and in the day-school, much successful work on modern lines has been accomplished, and the influence for good exerted on this department cannot be overestimated.

The following interesting statistics show the present condition of the mission:—

Chapels ...	...	...	...	216
Missionaries ...	...	...	...	12
Native helpers ...	...	...	...	162
„ members ...	...	...	...	3,224
„ probationers ...	...	...	...	1,249
Theological institution ...	...	...	...	1
Intermediate schools ...	...	...	...	3
Day-schools, boys ...	...	...	...	46
Girls' schools ...	...	...	...	2
Medical missions ...	...	...	...	2

The Month.

INDUSTRIAL.

The Muho gold mines in Heilungkiang are to be worked on a larger scale than ever before; the three eastern provinces and Chihli having agreed to provide the necessary capital.—One of the latest proposals is the connection of Szechuen and Thibet by wireless telegraph.—H. E. Lu Haihuan has been dismissed from his position as director-in-general of the Tientsin-Pukou railway and has been succeeded by H. E. Hsu Shi-chang, President of the Board of Communications.—The first shipment of pork by cold storage to England was a financial failure owing to the unwillingness of the public to purchase Chinese pork.—Sanction has been given to the creation of a treaty port outside of Changsha, Hunan.—The proposal to build a branch railway from Hankow to Hsiangyang has been approved by the Board of Communications.—The sum of Tls. 800,000 has been guaranteed for the purpose of dredging the northern section of the Grand Canal, and work is to begin at once.—Traffic on the Peking-Hankow railway has been interrupted during a part of the month owing to wash-outs caused by the floods.—An Imperial Edict sanctions the Imperial Exhibition to be held in Nanking.

EDUCATION AND REFORM.

The Board of Education has issued instructions to the provinces governing educational work. It has also given instructions that provincial authorities should render a detailed report of all schools and colleges established by private persons with the names of proprietors, number of students, course of study, fees and all such details so that the Board can decide upon which (schools) should be granted government recognition.—The "Alhambra," a gambling resort which has for several years tried the patience of the Municipal authorities

in Shanghai, has been permanently closed by arrangements between the Municipal and the Spanish governments.—The Prince Regent appoints certain official readers to mark important articles found in the newspapers relating to governmental reform and policy.—Prince Su is appointed to take in charge certain students who are traveling abroad for naval study.—At the suggestion of the United States a second International Opium Conference is to be held at the Hague. The leading nations have consented to send representatives.—The Ministry of Education draws up rules for the Tsingtao College and appoints delegates to inspect it.—The Viceroy of Liangkuan issues instructions to subordinates to effect the emancipation of all slaves.—The firm of Jardine Matheson adds Tls. 25,000 to the endowment funds of the Hongkong University.

CHINA AND OTHER NATIONS.

The government of the Netherlands has consented to the appointment of consuls by the Chinese government to ports in the Dutch colonies.—An effort is to be made to recover the municipal control of Kulangsu.—The Fatshan incident is amicably adjusted.—The most important international event of the month is the agreement reached between China and Japan on outstanding questions. The terms as reported are: (1) Chientao is recognized to be Chinese territory under Chinese jurisdiction. (2) The permission is given for the extension of the Hsinmintun-Fakumen Railway. (3) The Fushan and Yentai collieries are granted as concessions to Japan; a royalty to be paid to Chinese government. (4) The station of the North Manchuria railway at Mukden is to be moved into the city. (5) The railway connecting Newchwang with the South Manchurian railway is to be continued

under Japanese working and the branch line is to be extended into the settlement at Newchwang.—H. E. Chang Ying-tang has been appointed Minister to the United States, Mexico, and Peru, to succeed H. E. Wu Ting-fang, resigned.

IN PEKING.

The expenses of the various boards in Peking are being reduced. Proposals are being made to economize by combining certain departments.

It is reported that there is a deficit of Tls. 17,000,000 on the general government's annual budget.—H. E. Tuan Fang took up the seals of his new post as Viceroy at Chihli on August 9th.—A Board of Forestry has been created by the central government.

Reports of the famine in Kansu province have been given wide circulation in the Chinese press during the month and have resulted in large contributions from various government and private sources.

Missionary Journal.

MARRIAGES.

At Tientsin, 28th July, Mr. H. HERMANN, C. I. M., and Miss E. E. HICKS (late of A. P. M.).

At Highgate Congregational Church, London, 31st July, ROBERT KENNETH EVANS, M.A., Chairman of the British S. V. M. U., and Miss JANET ELIZABETH, second daughter of Rev. and Mrs. Hopkyn Rees, L. M., Peking.

BIRTHS.

At Hongkong, 21st July, to Rev. Dr. C. R. and Mrs. HAGER, A.B.C.F.M., a son (Harold Charles).

At Talifu, 21st July, to Dr. W. T. and Mrs. CLARK, C. I. M., a daughter.

At Siangyang, Hupeh, 31st July, to Rev. C. J. and Mrs. NELSON, Sw. Am. Miss. Cov., a son (Carl Jerome).

At Kuling, 16th August, to Rev. T. J. and Mrs. PRESTON, A. P. M., a son (Charles Cuthbert).

DEATHS.

At Taianfu, August 9th, Mrs. T. P. CRAWFORD, Gospel Mission.

At Ningtuchow, 3rd July, Mrs. A. SRIPEL, C. I. M., of malarial fever.

At Yüencheng, 19th July, HANS GUSTAF, only child of Mr. G. W. Wester, C. I. M.

At Hsuehoufu, Kiangsu, 27th July, of ileo-colitis, GERTRUDE VIRGINIA TRUEHEART, beloved daughter of Rev. and Mrs. Hugh W. White, A. P. M. (South), aged 11 months.

At Sianfu, Shensi, 11th August, of typhoid fever, FRANK NOWELL, dearly loved son of Frank and Florence Madeley, E. B. M., aged 3¼ years.

ARRIVALS.

AT SHANGHAI :—

3rd July, Rev. DUDLEY TYNG, A. C. M., Wuchang.

11th August, Miss C. T. JEWELL, M. E. M.

13th August Rev. T. and Mrs. HINDLE, Church of God M.

23rd July, Dr. O. T. and Mrs. LOGAN and three children, A. P. M. (ret.); Miss J. Dow, M.D., Can. Pres. M. (ret.).

DEPARTURES.

19th July, from Tientsin, Miss E. HIGGS, C. I. M., to England via Siberia.

23rd July, from Hankow, Mrs. M. BRAUCHAMP, C. I. M., to England via Siberia.

24th July, Dr. F. L. H. POTT, A. C. M.

30th July, Rev. J. W. BOVVER, to U. S. A.

4th August, Mrs. J. L. HENDRY and two sons, M. E. M. (South).

17th August, Miss E. FLEMING, M.D., A. P. M.

21st August, Rev. F. E. FIELD, A. P. M., and Dr. LYDIA J. WYCKOFF (Independent).

